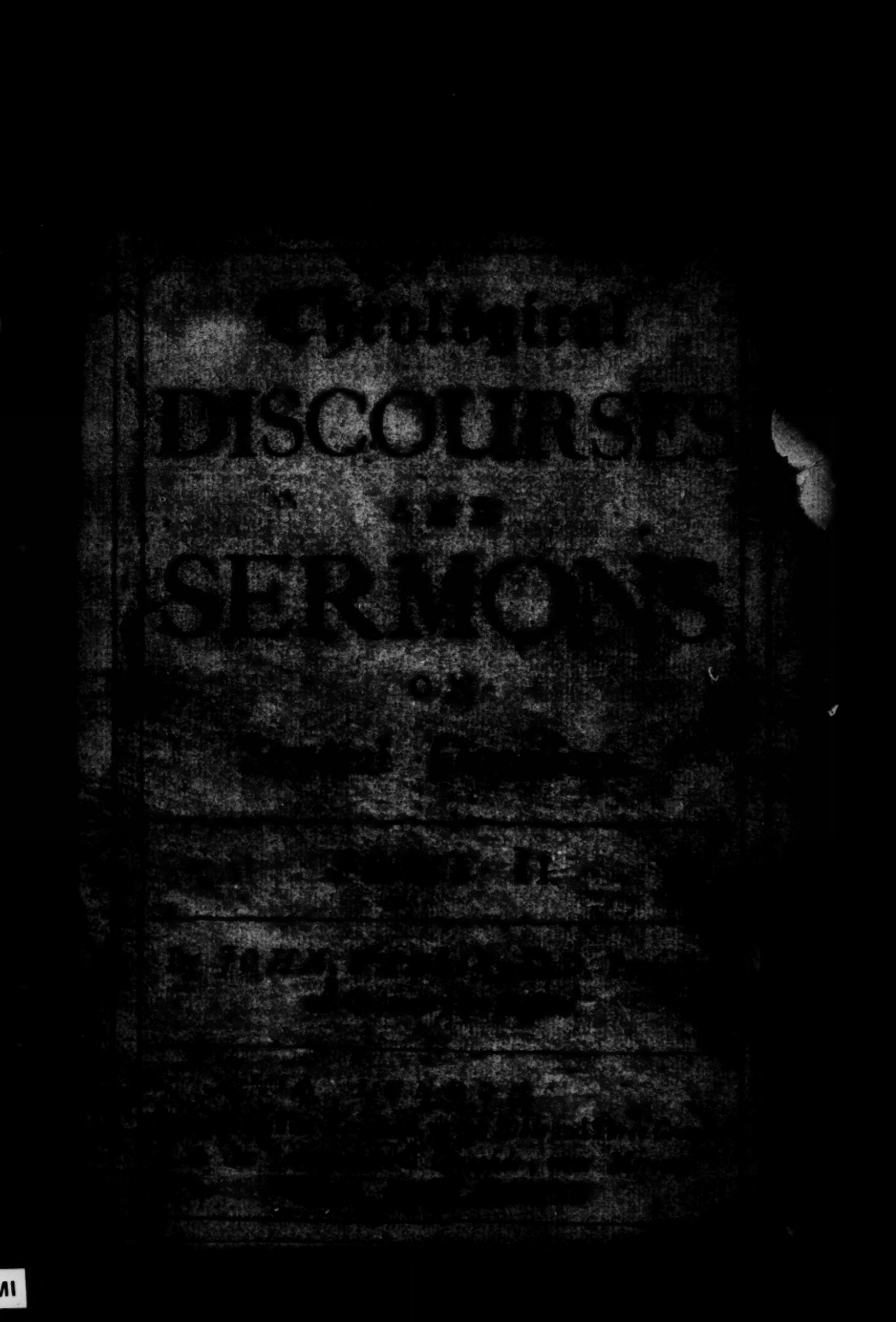

TO THE READER.

I Shall not trouble the *Reader* with any long *Preface* to these DISCOURSES. The Former Part contained Eight *Letters*, and Three *Sermons*, concerning the *Blessed Trinity*. What are the *Contents* of this SECOND PART, appears in the *TABLE* Annexed. I have put the Dates to them, because some of them being Accommodated to the Present Occasions, it may be of use

to know the *Times* and *Places* of them: If they may be of Good Use to the *Readers*, I have my desire.

I Shall not trouble the Reader with any long Preface to these DISCOURSES. The former Part containing Eight Lectures, and Three Sermons, concerning the Blessed Trinity. What are the Contents of this SECOND PART, appears in the TABLE Annexed. I have put the Dates to them, because some of them being Accommodated to the Present Occasions, it may be of use

A TABLE TO THE Discourses Following.

I. II. God's Soveraignty and Justice. *Set forth in Two Sermons to the* Judges *of Assize. The one at* St. Mary's *Church in* Oxford, July 14. 1651. *The other in* Southwark, March 4. 166⅔. *From* Gen. 18. 25. Shall not the Judge of all the Earth do Right? *pag.* 1. 24.

III. IV. God's Righteous Judgment. *Set forth in Two Sermons to the University of* Oxford, *at* St. Mary's *there*, Aug. 21. 1659, *and in* January *following. A little before the Restauration of King* Charles *the Second. From* Psal. 58. 11. So that a Man shall say, Verily there is a Reward for the Righteous; Verily he is a God that Judgeth the Earth, *pag.* 35. 55.

V. Israel's

V. Israel's Duty for their great Deliverance. *Set forth in a Sermon at* Whitehal, December 2. 1660. *To King* Charles *the Second, soon after His Restauration. From* Deut. 10. 12, 13. And now, Israel, What doth the LORD thy God require of thee; but, to Fear the LORD thy God, to walk in all his ways, and to Love him, and to serve the LORD thy God, with all thy Heart, and with all thy Soul; To keep the Commandments of the LORD, and his Statutes, which I command thee this day for thy Good? *pag.* 74.

VI. VII. The True Treasure. *Recommended in Two Sermons to the University of* Oxford, *at St.* Mary's *Church there,* Feb. 7. 1668, *and* Decemb. 10. 1671. *On* Matth. 6. 19, 20, 21. Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: But lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth Corrupt, and where Thieves do not break through and steal. For where your Treasure is, there will your Heart be also. *pag.* 104. 117.

VIII. God's

VIII. God's Deliverances of his People. *Set forth in a Sermon to the University of* Oxford, *in St.* Mary's *Church*, Sept. 12. 1686. *In the Second Year of King* James II. *when we were in great Apprehensions of POPERY prevailing. On* 2 Cor. 1. 10. Who hath Delivered us from so great a Death; and Doth Deliver; in whom we Trust that he Will yet Deliver us. *p.* 128.

IX. The Difficulty of Unfeigned Repentance. *Set forth to the University of* Oxford *in St.* Mary's-*Church there*, Dec. 30. 1688. *In the Interval, After the Going away of King* James II. *and before the Meeting of the CONVENTION, which Established King* William *and Queen* Mary. *On* Jer. 3. 10. And yet for all this, her Treacherous Sister Judah hath not Turned unto me with the Whole Heart, but Feignedly, saith the Lord. *pag.* 154.

X. A Discourse concerning Melchizedek, Jun. 2. 1685. *page* 185.

XI. A Discourse concerning Job, June 8. 1685. *p.* 216.

XII. A

XII. *A Discourse concerning the* Titles *of the* Psalms, June 18. 1685. *pag.* 233.

XIII, XIV. The Life of Faith. *In Two Sermons to the University of* Oxford, *at St.* Mary's *Church there. On* Jan. 6. 168⅝, *and* Jun. 29. *following. From* Heb. 10. 38. But the Just shall Live by Faith.

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God's

God's Soveraignty and Juſtice,

Set forth

In Two Sermons before the Judges of Aſſize.

Geneſis 18. 25. end.

הֲשֹׁפֵט כָּל־הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט׃

Shall not the Judge of all the Earth do Right?

A *Word ſpoken in due ſeaſon* (ſaith *Solomon*) *is like Apples of Gold in pictures of Silver*; which, beſide their own Abſolute Worth, have alſo a ſecondary Accidental Value put upon them, by reaſon of their fit Poſiture and Situation: The due Timing of the one, and the fit Placing of the other, affording them an Additional Worth, beyond their Poſitive Value: Whereas, *a Parable*, or wiſe ſaying, *in the mouth of a Fool*, like *a Jewel in a Swines Snout*, appear to their greateſt diſadvantage. Prov. 15. 23. Prov. 25. 11. Prov. 26. 7, 9. Prov. 11. 22.

And a like Improvement there is of the worth of other things, according as they are accompanied with a fit Conjunction of due Circumſtances, or Concomitants, whereby their Excellency is rendered moſt conſpicuous. And then moſt of all when they appear in the Actual Exerciſe of thoſe Eminent Excellencies wherein their Worth conſiſts.

Thus the Moon, when at Full; and the Sun, in the Meridian; appear in their brighteſt Luſtre: A General, in the Field; a King, on his Throne Royal; a Judge, on the Bench; appear in their greateſt Glory: And the *Judge of all the Earth, Doing Judgment*; according as the Text here repreſents him, הֲשֹׁפֵט כָּל־הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט׃ *Annon totius Terræ Judex, Judicium præſtabit?* that is, *Shall not the Judge of all the Earth do Judgment?* or, *as becomes a*

Judge? Or, as our Translators render it, *Shall not the Judge of all the Earth, doit ight?*

God, the *Judge of all the Earth*, was (as this Chapter tells us) *going his Circuit.* He was going (as I may so speak) *to hold Assizes*, at *Sodom* and *Gomorrha*, with the places adjacent. *The Cry of* Sodom *and* Gomorrha *was great, and their sin grievous*; *And I will now go down* (saith God) *to see, whether they have done altogether according to the Cry thereof*; that so he might *award Judgment* accordingly, and proceed to *Execution.*

Whereof so soon as *Abraham* had received notice; he interposeth presently for *Favour* in behalf of *the Righteous*: That God would either *spare the Place* for Their sake, or at least, *spare Them*, when the rest are destroyed.

For although he thought it not unfit, that the *Wicked* might have share in the *Favour of the Righteous*; and therefore desired, that if *Fifty*, or *Forty five* Righteous were found there, yea if but *Forty*, *Thirty*, *Twenty*, or but *Ten*; the place might be spared for their sake: Yet he was unwilling, that the *Righteous* should share in the *Punishment of the Wicked*, or be destroyed for their sake. And therefore implores the Justice of God, that, at least in this point, he would make a distinction between the Righteous and the Wicked, and not involve both in a common Calamity. *Wilt thou also destroy the Righteous with the Wicked?* חָלִלָה לְךָ *Far be it from thee*, (God forbid,) *Shall not the Judge of all the Earth do Right?*

I may not at present take the liberty to insist upon all the Remarkable Observations which the Text and Context would afford.

As 1. *God's great Condescension*, in making *Abraham*, as it were, one of his *Privy-Council*; acquainting him with his Design concerning *Sodom* and *Gomorrha.* According to that, *Amos* 3. 7. *Surely the Lord will do nothing, but he revealeth his secrets to his Servants the Prophets.*

Nor

Nor 2. *The Ground of this so great an Honour put upon him: Shall I hide from* Abraham *the thing that I do?* says God, *ver.* 17. As if he should say, No, by no means: I must needs tell him. And why so? *For* (saith God) *I know him, that he will command his Children, and his Household after him, and they shall keep the way of the Lord*, &c. Which may be a good encouragement for us, to follow *Abraham* in so doing: For, it seems, *They that make the best improvement of what God reveals, are like to know most of his mind.*

3. *The Use* that *Abraham* makes of this discovery, is, to intercede in the behalf of the Places threatned, (at least, of the Righteous therein,) that God would spare them; which is a good pattern to admonish us of our Duty, That, *when either the Sins of Men, or the Voice of God, threaten Judgments, it is our duty, by Prayer, to interpose for Mercy.*

And 4. That *we shall not lose our labour in so doing.* For *Abraham*, though he did not prevail with God, to *spare the Place* for those Few Righteous that were therein, (because they were so *very Few*;) yet he prevailed with him, to *spare the Righteous*, when he destroyed the Place. The Preservation of Righteous *Lot*, with those of his Family, being in Answer to *Abraham*'s Prayer; as appears in the following Chapter, *ver.* 29. where we find, that, *when God destroyed the Cities, he* REMEMBRED ABRAHAM; *and sent* Lot *out of the midst of the overthrow, when he destroyed the Cities in which* Lot *dwelt.*

But I must wave all these, and betake my self to a more close handling of the words read.

Which contain, *The Argument* which *Abraham* useth, to inforce his Petition; and that fetched from two Heads: 1. The Office of God, (if I may so speak,) who is *Judge of all the Earth*: And 2. The Duty of a Judge, *to do Right.*

For he thus argues; *Judicis est Judicium præstare*, or *Judicem agere.* It belongs to a *Judge*, to administer Judgment,

or, *to do Right*; much more to the *Judge of all the Earth*: But, God is Judge, yea Judge of all the Earth: Therefore needs must he *do Right*.

Yea, it's impossible he should do otherwise: 'Tis no less Essential to God to be *Just*, than, to be a *Judge*. It were a contradiction *in adjecto*, to conceive otherwise of God: The thoughts whereof could not enter into the mind of *Abraham* without Abhorrency: And therefore twice, in this one Verse, do we meet with that famous note of Detestation, חָלִלָה לְךָ μὴ γένοιτο, *Absit*; that is, *Far be it from thee*; or (as we usually speak) *God forbid: Wilt thou also destroy the Righteous with the Wicked? That be far from thee! That thou shouldest slay the Righteous with the Wicked; and, that the Righteous should be as the Wicked; Far be it from thee!* (God forbid!) *Shall not the Judge of all the Earth do Right?*

The sum of which may be drawn up into this Proposition, That, *It belongs to a Judge, as the proper work of his Place; and to God, the Judge of all the Earth, as an inseparable Attribute, to administer Righteous Judgment.*

The Proposition consists of two Branches: The first, concerning *a Judge* in general; the other, concerning *the General Judge*, or, *the Judge of all the Earth*. But because the Text seems more especially to point at the latter, I shall first begin with that, and leave the other for the close, as more proper for the work of the day.

We are therefore to begin with this, That, *God, the Judge of all the Earth, must needs do Right.*

In pursuance of which there are three things to be inquired after. *Judex*, *Jurisdictio*, *Judicium*. The Judge, the Circuit, the Sentence.

1. The *Judge*; Who it is.
2. The *Circuit*; or the Extent of his Jurisdiction.
3. The *Sentence*; or, Righteous Proceeding of this Judge.

And of these in order.

I. We

I. We are to enquire, Who that Judge is, that the Text speaks of. And we shall find him to be no other than God himself. For, whatever flattering Historians may tell us of *Alexander*, as if he had conquered all the World; or whatever the Papists may tell us, of their *Catholick King*, or their *Universal Bishop*, and *Oecumenical* Judge of controversies: Yet we know no other *Judge of all the Earth* but God alone. *The Heavens shall declare his Righteousness*, (saith the Psalmist) *for God is Judge himself*; Psal. 50. 6. And Psal. 58. 11. *Verily there is a reward for the Righteous; verily He is a God that judgeth the Earth.* So Psal. 75. 6, 7. *Promotion cometh neither from the East, nor from the West, nor from the South: But God is the Judge: He putteth down one, and setteth up another.* And Psal. 94. 1, 2. *O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, shew thy self: Lift up thy self, thou Judge of the Earth, render a reward to the Proud.*

But before I leave this particular, concerning the Person of the Judge; it will be requisite to clear some scruples or objections that may be moved concerning it.

And First, That from the Context. It is evident from the Context, that the Person who is here called *the Judge of all the Earth*, is the Person to whom *Abraham* was now speaking. (*Wilt Thou destroy the Righteous with the Wicked? Far be it from Thee; Shall not the Judge of all the Earth do right?*) and therefore, one of those *three Men*, who (in the beginning of the Chapter) are said to come to *Abraham*. How then shall we say, that this *Judge* is God, when the Text expresly calls him a *Man*?

But the answer to this is obvious: that however they be stiled *Men* in the beginning of the Chapter; because (appearing in Humane form) they seemed to *Abraham* so to be: yet before this part of *Abraham*'s discourse, there was sufficient discovery made that this Person was God, (as by the Context appears at large:) And he is there-

therefore stiled *Jehovah*, (from the thirteenth verse to the end of the Chapter,) at least six or seven times. Only twice or thrice we find him stiled *Adonai*, but with a *Camets* in the last syllable, as is usual when that Word is applied to God; whereas when it is applied to Angels or Men, it is constantly written with a *Pathach*.

Yea he doth not only own that Title given him by *Abraham*; but assumes it to himself, *v.* 14. And (which is more remarkable) *v.* 22. in a contradistinction to the other two, while they retain the former Title of *Men*, we find him stiled *Jehovah*: *The Men turned their faces from thence and went toward* Sodom; *but* Abraham *stood still before the Lord*; before *Jehovah*.

Which Title we never find in Scripture applied to any but to God himself; whatever the *Socinians*, from this and other the like places, would seem to perswade us, the better to overthrow the Divinity of Christ.

What those other two were; it is not much to our present purpose to make enquiry, whether the three Persons here mentioned, were (as some may imagine) a representation of the three Persons of the Sacred Trinity; or that those other two were created Angels, imployed by God on this service; who are therefore in the first words of the next Chapter, stiled *Angels* or *Messengers*; and in the 22 *verse* of this Chapter (as was said before) seem to be contradistinguished from *Jehovah*; which it is likely would not have been, had they been God equal with the other. But of this sufficient.

There is a farther difficulty yet remains; How to reconcile this with other places of Scripture. For what is here applied to *God*, To be *Judge of all the Earth*; is elsewhere applied to *Christ*; as 2 *Cor.* 5. 10. *We must all appear before the Judgment Seat of Christ.* (And the like *Rom.* 10. 14.) And that as *contradistinguished from the Father*, Joh. 5. 22. *The Father judgeth no man, but hath committed all*

all judgement to the Son. Yea to Christ as *Man*; For as *the Man Christ Jesus* is *Mediator between God and Man*, 1 *Tim.* 2. 5. So the *Man* Christ Jesus is also *Judge of quick and dead*, *Act.* 10 42. even *Jesus of Nazareth, whom the* Jews *had slain and hanged on a Tree*; but was *raised up by God the Third Day*, as he is there described. And he is, in this regard *contradistinguished from God*, 2 *Tim.* 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall Judge the quick and the dead at his appearing and his Kingdom*: Yea it is attributed to the Saints, the Members of Christ, 1 *Cor.* 6. 2. *Know ye not that the Saints shall judge the World?* And *Verse* 3. *Know ye not that we shall judge Angels?* And yet, on the other hand, *Heb.* 12. 22, 23, 24. it is applied to God, in contradistinction to Christ: *Ye are come unto Mount Sion, and unto the City of the Living God* &c. *and to God the Judge of all, and to Jesus the Mediator of the New-Covenant.* Where *God the Judge of all*, is put in contradistinction to *Jesus the Mediator of the New-Covenant.*

In Answer to this therefore, we say,

I. That 'tis no wonder to find that apply'd to *Christ* in the *New Testament*, which is apply'd to *God* in the Old: Not only, for that *Christ is God*; but especially for that the Doctrine of the Trinity being in the Old-Testament, but obscurely insinuated; what, in the New-Testament is particularly described as the more especial Work of one Person, that, in the Old-Testament, is only indefinitely affirmed of God: As might be shewed at large in the proper Works of each Person, if time would permit: As Creation, Redemption, Justification, Sanctification, Salvation, which yet, in the New-Testament are apply'd, some to one, some to another of the three Persons.

II. Whereas it seems to be apply'd to the Son, or second Person in Trinity, and denied to the Father in that place; *John* 5. 22. *The Father judgeth no man*, &c. It is not so to be understood; as if the Father were wholly excluded, and had no share in the Work of Judgment; for he that

is

is *Supream Lord of all*, must needs be *Judge* of all: But, because the visible Exercise of this Work is left to be managed, in a more special manner, by the Son or second Person in Trinity, at the last Day And therefore, *Act.* 17. 31. *God* is said to *have appointed a Day, wherein He will judge the World in Righteousness, By that Man whom he hath ordained.* And, Rom. 2. 16. that *God shall judge the secrets of Men, By Jesus Christ.*

III. Whereas it seems to be apply'd to the *Man* Christ Jesus, or the Humane Nature of Christ: it is not so to be understood, as if the Divine Nature were wholly excluded, or, were not principally intended: But may be interpreted according to that κοινωνία ἰδιωμάτων, which is not unusual in Scripture, whereby that which pertains to Christ by vertue of one Nature, is yet attributed to the Person denominated by the other Nature. As *Act.* 20. 28. where *God* is said to have purchased the Church *with his own Blood.* Not as if the *Blood*, or Sufferings of Christ could be attributed to him in regard of his Godhead, or Divine Nature; but Christ's Blood is called, *the Blood of God*, because it is the Blood of that Person who is God. And in this Sense only can the Man Christ Jesus, or Jesus Christ according to his Humane Nature, be said to be Judge of quick and dead, if it be understood of the Original Power of Judging; which can no otherwise appertain to the Humane Nature, save only as taken into Communion with the Divine Nature: Yet,

IV. As to the actual Exercise of this Judiciary Power, we do not exclude the Humane Nature of Christ. For although the Original Sovereignty and Power of Judging belong to God as God; yet the actual Exercise of this Power at the last Day, is to be performed by Christ the Mediator, as God and Man; as appears by the places forecited, where God is said to judge the World *by Christ*, or, *by the Man which he hath ordained*: And therefore the second

cond coming of Christ to Judgment, is frequently called, *The coming of the Son of Man*; in the 24*th*. and 25*th*. Chapters of *Matthew*; in the 13*th*. of *Mark*; and the 17*th*. of *Luke*. And in like manner in *Phil*. 2. the Exaltation of Christ, whereof his coming to Judgment is a considerable part, is made (as it were) an Appendix of his Humiliation; For that he, *being in the Form of God, and thought it no Robbery to be equal with God*, did yet *empty himself*, ἑαυτὸν ἐκένωσε, *or made himself of no Reputation, and took upon himself the form of a Servant, and was made in the likeness of Men*, &c. *Therefore did God also highly exalt him, and gave him a Name above every Name*, &c. Both of which, I mean his Humiliation and his Exaltation, must needs be apply'd to him in regard of both Natures joyntly, as Θεάνθρωπος, God and Man; and not of either Nature alone: For as it had been no emptying or abasing of the Humane Nature, *to appear in fashion as a Man*; So neither had it been any Exaltation of the Divine Nature, *To have a Name above every Name*; to be advanced above *every Creature*: (For so I understand that *Periphrasis*, *Things in Heaven, and things in Earth, and things under the Earth*: All which must bow and stoop to him.) But, for him that is God, to become a Man; is ταπείνωσίς τις, a kind of Abasement or Humiliation, a great Condescension: And for him that is Man, to be God also, is ὑπερύψωσις; a Super-eminent Exaltation; And may well admit of the Title of *Gift, or free Donation*; as is implied in the Word ἐχαρίσατο, in *Phil*. 2. and, ἐδόθη, in *Mat*. 28. 18. Ἐχαρίσατο αὐτῷ ὄνομα, *God hath Given him a Name above every Name*: and ἐδόθη μοι πᾶσα ἐξουσία, *All Power is Given unto me both in Heaven and Earth*. Whereas the Divine Nature alone considered, is capable neither of Humiliation nor Exaltation; neither of Addition nor Diminution; being Infinitely and Immutably Happy.

V. Whereas *the Saints* are also said to *Judge the World*: It is not to be understood, as if they were Principal or

Primary Judges; but only as Coassessours, adding their Assent and Approbation of Christ's Righteous Sentence. Of which Christ seems to speak to his *Apostles*, *Mat.* 19. 28. And *Luke* 22. 30. *When the Son of Man* (saith he) *shall sit in the Throne of his Glory; Ye also shall sit upon twelve Thrones, Judging the twelve Tribes of Israel.* And to some such thing it was, that the Sons of *Zebedee* seem to allude, *Mat.* 20. 21. when they desired to *sit, the one on his Right-hand, the other on his Left-hand, in his Kingdom*: Save only, that they fancied an Earthly Kingdom in this World, instead of a spiritual Kingdom, and that of another World.

6. *Lastly*, As to that, *Heb.* 12. where *God the Judge of all, and, Jesus the Mediator of the New Covenant*, stand in Contradistinction the one to the other; which seems to exclude *Christ the Mediator*, from being *Judge of all*: It makes nothing against what hath been already delivered. For Christ, as God, may well be Judge of all, no less than the other Persons in Trinity; and, as such, be contradistinguished from himself as Mediator, God and Man: And yet, as Mediator, be likewise Judge of all in another Sense; by Vertue of that Delegation or Derivative Power, which himself, as God and Man, receives from God, or the Sacred Trinity, for the actual Exercise thereof, especially at the last Day.

The Sum therefore of what we affirm concerning this *Judge*, amounts briefly to thus much,

1. The Primitive Soveraignty, or Supream Power of Judicature, belongs to God as God, or the Divine Nature; And doth therefore equally appertain to all the Persons in Trinity; and so to Christ, as well as to the other: Not, by Donation or Delegation, but, by Original Right: And in this Sense especially are we to understand *the Judge* mentioned in the Text, as well as in that place, *Heb.* 12. and many other places.

But

But *Secondly*, Beſide this, there is alſo a Derivative Power of Judicature, which concerns the Viſible actual Exerciſe thereof, eſpecially at the Day of Judgment. And this belongs to Chriſt as Mediator, or God and Man; by Delegation or Commiſſion from God, or the Sacred Trinity: And is therefore ſaid to be *a Power given*, *Mat.* 28. and that he is *the Man ordained thereunto of God*, *Act.* 17.

Which conſideration affords an *Anſwer* to the *Socinians* Objection againſt the Divinity of Chriſt; Becauſe he is ſaid to be ordained or appointed of God; and, to Receive Power from him; as though he were not equal with God, but inferior to him. Whereas ſuch paſſages concern only that ſecondary Power of Execution, which belongs to him as Mediator; and not that Original Power or Authority which he hath as God.

Neither yet is it any Soloeciſm, That Chriſt as Mediator, ſhould receive a Power by Delegation or Appointment from God, that is, from the Three Perſons in the Sacred Trinity whereof himſelf is one; as if, by this means, he were made both Giver and Receiver: For there is nothing more ordinary, even in Humane Societies, than, to delegate or appoint ſome one or more of themſelves, to manage ſome affairs which concern them all, and whereunto they have all equally an Original Right.

3. There is alſo a Concurrent Judiciary Power, wherewith Chriſt is pleaſed to honor his own Members; Admitting them to a participation of that Power which belongs to him; as Coaſſeſſours with him, though in an inferior Rank: According to the promiſe made, 2 *Tim.* 2. 12. that, *If we ſuffer with him, we ſhall alſo Reign with him.* And they are, in the ſame proportion, συμβασιλεύονλες and συγκρίνονλες his Judiciary Power being a part of his Regal. And in the ſame ſenſe that we are ſaid to be made *Kings and Prieſts*; in the ſame alſo may we be ſaid to be *Judges of the Earth*.

But theſe two latter acceptations of a Judiciary Power;

to wit, that by *Delegation* in Christ as Mediator; and this by *Communication* in his Members; are not so immediately intended in the *Text*, as that first mentioned, of *Original* Soveraignty, from whence the other two proceed.

And thus I have done with the first *Quære*; concerning the Person of the *Judge* here mentioned, who it is: That *God is Judge himself*.

II. We come now to the Second *Quære*; concerning his *Circuit*, or the Extent of his Jurisdiction: *He is Judge of all the Earth*.

And herein likewise there are two Things considerable; The Persons and the Causes, to which his Jurisdiction extends; *Whom*, and *What*, he is to Judge. Which we shall find as large as can be imagined: In *all* Causes, and over *all* Persons.

1. We begin with the Persons. And by *all the Earth*, I understand, *All mankind*.

You'l say; But is not God Judge of *Angels*, as well as *Men*? Yea, do not all the *Inferiour Creatures* also fall under his Jurisdiction?

I answer; Yes, they do so. And I shall briefly make it evident so to be.

1. As for the Angels; it appears by that in *Jude, ver. 6. The Angels which kept not their first State, but left their own Habitation, he hath reserved in Everlasting Chains under Darkness, unto the Judgment of the last Day.* (But, whether the *Good Angels* shall be at the same time judicially acquitted; I confess, is not so clearly expressed.) And the like appears by that in 1 *Cor.* 6. 3. *Know ye not, that We shall judge Angels?* Now if the *Angels* fall under the Judgment of the Saints, the Coassessours; much more of *Christ*, the Principal Judge: And if under the Judgment of *Christ* as Mediator, God and Man, by *Delegation*; much more, under the Judgment of God as God, by Original Right. Yea, to go no farther, The casting of the Evil *Angels* out of Heaven, for their Sin; while

while the *Good Angels*, that ſtood, retain their Habitation; The confining and reſtraining of them; the employing of Theſe; and the Creation of both; are ſufficient Arguments, That both Theſe and Thoſe fall under God's Soveraignty and Jurisdiction.

2. As for the Inferiour Creatures; God is ſaid *to Clothe the Lilies of the Field*; to *feed the young Ravens when they cry*; to take cognizance of every *Sparrow that lights upon the Ground: The Lyons receive their Food at his Hand*; *The Eyes of all things wait upon him, and he gives them their Meat in due Seaſon*: Yea, ſaith God, Gen. 9. 5. *The Blood of your Lives will I require; at the hand of every Beaſt I will require it.* And, to add no more, Not only the *Serpent*, but even the *Earth* it ſelf, is curſed by God's Judicial Sentence, *Gen* 3. 14. 17. And *the whole Creation* waits upon God (as it were) for a Reſtitution to its former Happineſs, *Rom.* 8. 19 22.

Yet 3*dly*, I conceive (as I ſaid before) that, by *all the Earth*, is here principally, if not only, intended *Mankind.* For *firſt*, The *Angels* are rather to be ranked amongſt *things in Heaven*, than *things on Earth*: And, *ſecondly*, The *Inferiour Creatures*, do not ſo properly fall under the diſtribution of *Righteous and Wicked*; to which *Abraham*, in this place, hath expreſs Reference.

Not as if *Abraham*, in calling him Judge of Mankind, did deny his Authority over other Creatures: But, becauſe it was ſufficient, for his preſent purpoſe, to have ſaid thus much.

And in the ſame Senſe, do I underſtand, *the World*, τὴν οἰκουμένην, *Act.* 17. 31. *He hath appointed a Day, wherein he will judge the World in Righteouſneſs.* And the rather, becauſe, *Act.* 10. 42. we have the ſame thing expreſſed by the Periphraſis of *Quick and Dead.* And 2 *Cor.* 5. 10. *We muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.* And

And thus much concerning the Persons, Who are to be judged. We are next to enquire; *For what?*

II. Now the Causes, or Things for which he is to judge; are expressed in Scripture by various Phrases, but all to the same effect. *Every one shall receive* (saith the Apostle in the place last cited) *according to what he hath done, whether it be good or bad*: Or, *according to his Deeds*, Rom. 2. 6. *According to his Works*, Mat. 16. 27. *According to his Ways*, Job 34. 11. *According to his Ways, and according to the Fruit of his Doings*, Jer. 32. 19. *According to their Way, and according to their Deserts will I judge them*, Ezek. 7. 27. And the like in many other places.

Now, when God is said thus, *to render to every one according to his Works*; we are to understand it in the largest extent that may be.

1. Not only as containing outward *Actions*, but even *Words*, and *Thoughts*.

As for *Words*; it is evident from that in *Jude*, *ver.* 15. where Christ is said to *execute Judgment*, not only for *all ungodly deeds which they have committed*; but even for *all hard Speeches which ungodly Sinners have spoken against him*. And Christ tells us, *Mat.* 12. 36, 37. that, *Of every idle Word which men shall speak, they shall give account in the Day of Judgment*: For *by thy words*, saith he, *thou shalt be justified, and by thy words thou shalt be condemned*.

And as for *Thoughts*, or if any thing else be more secret: *In that Day* (saith the Apostle, *Rom.* 2. 16.) *God shall judge the Secrets of men, by* Jesus Christ. And lest that *Works* should not seem full enough, this also is added, *Eccl.* 12. 14. *For God shall bring every work into Judgment, and every secret Thing; whether it be good or whether it be evil.* And therefore *Simon Peter*, speaking to *Simon Magus*, *Act.* 8. 22. bids him, *Repent of his wickedness, and pray God, if it be possible, the Thought of his Heart might be forgiven; for that his Heart was not right in the sight of God.* And, *Every Thought*

Thought (saith *Paul*) must *be brought into captivity to the Obedience of* Christ, 2 *Cor.* 10. 5.

2. We must so understand it as to include, not only *Commissions*, but *Omissions*; What we *have done*, and, what we *should have done*. For *Omissions* or *Negative Acts*, come under the denomination of *Actus Morales*, as well as *Positive Actions* (according to that, *Est virtus Tacuisse.*) Thus doth Christ pronounce that Solemn Sentence of Condemnation, *Go ye cursed*, &c. *Mat.* 25. 41. not, for that they had *Taken from him* his Food or Clothing; not, for that they had *Banished* him, or *put him in Prison*; nor, for that they had *wounded* him, or *made him sick*: But, because (saith he) *I was an hungred, and ye gave me no Meat; I was Thirsty, and ye gave me no Drink; I was a Stranger, and ye took me not in; Sick and in Prison, and ye Visited me not.* And in like manner, *ver.* 28. of the same chapter; *The unprofitable Servant, is cast into utter darkness*; not, for that he had *spent* his Masters Talent; but, for that he had *not improved it.* And remarkable is that passage, Prov. 24. 11, 12. *If thou forbear to deliver them that are drawn unto Death, and those that are ready to be slain; If thou sayst, Behold we knew it not: Doth not he that pondereth the Heart consider it? and he that keepeth thy Soul, doth not he know it? And shall not he render to every man according to his Works?* Where it is evident, That it will not pass for a good answer, That they had not condemned or slain the Innocent; unless they had used their best endeavours to preserve him: And withal, that a slight excuse would not serve the turn.

3. It must be so understood as to take in *Habits* as well as *Acts*; whether of Grace or Corruption. For 'tis as well a Sin, *not to be* what we ought to be, as *not to do*, what we ought to do. And upon this account, God may as well proceed upon the guilt of Original Sin, or Habitual Corruption, as of actual Commissions: yea though possibly there have not been opportunity of actual sins; as in the case

caſe of Infants. Of whom that ſeems to be ſpoken, *Rom.* 5. 14 that *Death, reigned from* Adam *to* Moſes; *even over them that had not ſinned after the ſimilitude of* Adam's *tranſgreſſion.*

And, on the contrary; I ſee not but that Infants may obtain Salvation by Chriſt, even without abating the rigour of that, *Mark* 16. 16. *He that believeth not ſhall be damned.* For, though, by reaſon of their tender years, and the want of diſcretion, they are not yet in a capacity of acting either Faith, or Reaſon: yet this hinders not but that they may be capable of the Habits of both; which, when they ſhall attain to years of Diſcretion, will diſcover it ſelf.

And though, as to *Acquired* Habits, the Acts precede whereby the Habits are gained; yet, as to *Infuſed* Habits, it is otherwiſe.

Nor is there any reaſon, why Infants may not as well be capable, of the Habits of Faith or other Graces, by infuſion; as, of the Habits of Corruption, which we commonly call *Original Sin*, by Propagation: Notwithſtanding that, for the preſent, they be ſcarce in a capacity of acting either.

And, That we are juſtified rather by the Habit, than only by the Act of Faith; ſeems evident to me; Becauſe otherwiſe, when we ceaſe to *Act Faith*, (as, when we ſleep, or be otherwiſe diverted ſo as not actually to conſider of any ſuch thing,) we ſhould alſo ceaſe to be Juſtified; which is not eaſily to be affirmed.

Or if it ſhould be replied, That (*Credidiſſe*) *to have believed*, is ſufficient to our Juſtification, even then when actually we do not: I think that evaſion inſufficient; For then would it be impoſſible; not ſo much, upon the Decree of God, or his aſſiſting Grace of Perſeverance; but, even from the nature of the thing it ſelf; for a Perſon once Juſtified to fall from that eſtate: For it is not poſſible, for a Perſon who hath once Believed, afterwards (*non credidiſſe*,)

diſſe, to be in ſuch a condition as not to have Believed.

I ſhould rather ſay, That we are juſtified by ſuch a Habit of Faith, as doth, when Occaſion and Opportunity is offered, Act or put forth it ſelf: In like manner, as a man is ſaid to be of this or that opinion, (the Habitual Aſſent to which he doth yet retain,) even at ſuch a time as Actually he Thinks not of it. But, more of this in the next particular.

4. We muſt take it ſo largely, as to include, not only the *Works of the Law*, but *Faith* alſo: Whereof Chriſt ſpeaks, Joh. 6. 29. *This is the Work of God, that ye Believe on him whom he hath ſent.* For *God* (ſaith Paul) *ſhall judge the Secrets of Men, According to my Goſpel*, Rom. 2. 16. Now the Tenour of the Goſpel is this, (according to Chriſts own Epitome, *Mark* 16. 16.) *He that Believeth ſhall be Saved; but, he that Believeth not, ſhall be Damned.*

For Chriſt will proceed at that day, according to a double Law; The *Moral Law*, and *the Law of Faith*.

The *Moral Law* ſpeaks this Language; *Do this and Live; The Man that doth them, ſhall live in them*: but, on the contrary, *Curſed is every one that continueth not in all things, which are written in the Book of the Law, to do them*: Gal. 3. 10, 12. Now by this Law, we are all caſt; *For there is no man that ſinneth not*, (1 King. 8. 46.) *There is none Righteous; no, not one*: *and therefore by the deeds of the Law, there ſhall no Fleſh be juſtified in his ſight*; As the Apoſtle argues, *Rom.* 3, 10, 20. And, according to the rigor of ſuch a Law, the *Angels* that fell ſtand condemned.

But the *Law of Faith* affords, to *Mankind*, a Mitigation of the Moral Law; and begins, where the other ends: *God having ſent his only begotten Son*, to this end, *that whoſoever Believes on him ſhould not periſh* (notwithſtand-

ing the Condemnation of the Moral Law) *but have everlasting life*, John 3. 16.

Much like that favourable Law amongst our selves, which affords the *benefit of Clergy* (as they use to speak) in many cases of Felony. Which favour there is no occasion at all to make use of, unless they be first found guilty: But, if so; then, there is this favour allowed, That, *If they can read*, they save their Lives by virtue of this Law of Mitigation: *If not*; there needs no new Law to condemn them, For they stand already condemned in Law, for Felony: And the Offence for which they then suffer, is not, *That they could not read*, (though this be *conditio sine qua non*;) but, *the Felony* which was before committed. For, if they had not been guilty of Felony; it had not been Capital, *Not to Read.*

In like manner; If the Moral Law did not find us guilty; there were no use of the Gospel, or Law of Faith. *For if there had been a Law given, which could have given Life; verily, Righteousness should have been by that Law*; And, *If Righteousness were by the Law; then Christ is dead in vain: But the Scripture hath concluded all under Sin (for breach of the Moral Law) that the Promise, by Faith of Jesus Christ, might be given to them that believe.* As the Apostle argues, *Gal.* 2. 21. and *Gal.* 3. 21, 22.

Now, if those, whom the Law finds guilty, shall Believe in Christ; they are freed from the Curse which the Law lays upon them: But, if they Believe not; there needs no new Law to condemn them; for they stand already condemned by the Moral Law; which condemnation is but the more confirmed by their Unbelief. According to that John 3. 36. *He that Believeth on the Son, hath everlasting Life; and, He that Believeth not the Son, shall not see Life, but the Wrath of God Abideth on him.* And the crime for which they are then condemned, is not only their *not believing*, (though that be a crime too) but, their *breach*

of

of the Moral Law; which remaineth ſtill in its full force, as to the condemning power thereof, to thoſe who do not Believe.

Thoſe therefore whom Chriſt ſhall then acquit; are acquitted by the Goſpel, or the Law of Faith; which affords a Mitigation of the Moral Law: Thoſe whom he condemns; are condemned by both Laws. So that Faith is conſiderable, in Gods proceeding to Judgment, as well as the works of the Law.

5. Laſtly; When we ſay, That God doth render to every one according to his works: It is ſo to be underſtood, as to take in, not only the *kinds* of them, whether Good, or Bad; but alſo the *Degrees*, whether More, or Leſs: And therefore to be conſidered with their ſeveral Circumſtances and Aggravations.

And this as well in Rewards, as Puniſhments. So that, not only, *He that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption*; *and, he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting*; as it is *Gal.* 6. 8. But likewiſe, *He that ſoweth Sparingly, ſhall reap Sparingly*; *and, he that ſoweth Bountifully, ſhall reap Bountifully*; 2 Cor. 9. 6. And, on the other hand, The Greater Sinner *ſhall receive the Greater Condemnation*; as Chriſt tells the Scribes and Phariſees, *Mat.* 23. 14. And (ſaith Chriſt) *It ſhall be more tolerable, in the Day of Judgment, for* Tyre *and* Sidon, *than for* Corazin *and* Bethſaida, *the Cities wherein many of his mighty Works were done*, Mat. 11. 20. So that not only the Nature, but the Degrees thereof, are put to account in Gods Judgment.

Yet with this Limitation; God oft takes the liberty to incline to Favour. And therefore, doth *Reward* freely or beyond the Worth of the Duty; and *Puniſheth* Leſs than the Iniquity deſerves: But doth never reward *leſs*, or puniſh *more*, than the due Deſert.

And thus much alſo as to the ſecond Query, concerning

the Extent of the Juriſdiction; both as to Perſons and Cauſes.

III. There remains only a third *Quære* to be briefly diſpatched; concerning the *Sentence*, or *Righteous Proceeding* of this Judge. Shall not, the Judge of all the Earth, *do Right?*

And I may the better be brief in this, becauſe much of what might have been ſaid on this Head, hath been already delivered in the former.

For if God do render to every one, According to his ways; according to his Thoughts, Words, and Doings; both his Actions and Omiſſions; both according to the Natures, and Degrees thereof; and that with due reſpect had both to Law, and Goſpel; (as hath been already ſhewed:) then muſt needs the Judgment of the Lord be *Righteous Judgment.* According to that of the Pſalmiſt; *The Lord is Righteous in all his Ways, and Holy in all his Works*; Pſal. 145. 17. *For all his ways are Judgment. A God of Truth, and without Iniquity*; *Juſt and Right is He.* Deut. 32. 4.

And needs muſt God be Juſt. For,

Firſt, He is free from all thoſe Temptations which uſually prevail with Men to pervert Judgment. The chief whereof are *Fear*, *Favour* and *Rewards.* But God cannot be tempted by any of theſe to pervert Judgment.

Not for *Favour*; For he is not προσωποληπτης, He is no *reſpecter of Perſons*: The Rich and the Poor are alike to him.

Not for *Fear*: For what ſhould He Fear, who *made the World*, with *the Word of his Mouth*; and can deſtroy it, when he pleaſe?

Nor for *Rewards*: For all are His already.

Secondly, A Poſitive ground thereof is his own Juſtice. Which, being an Eſſential Attribute of God, is really the ſame with himſelf. And he can no more ceaſe to be *Juſt*, than ceaſe to be God.

God

God therefore is *Just in all his Ways.*

He is Just; in *Executing Judgments upon the Wicked*: becauſe their ſins have deſerved it.

And, *Juſt*, in *Sparing the Faithful*, (notwithſtanding their Sins:) becauſe Chriſt hath born the Curſe, and fulfilled the Law for them.

Again, He is Juſt alſo in his *Bounty to the Wicked*; becauſe he may do with his own as he pleaſe; and, beſtow his Favours on whom he will.

And Juſt likewiſe, even in *Afflicting the Righteous*: Becauſe he doth it in *Love*; He doth it in *Meaſure*; He doth it *for their Good*; and, will in the end *abundantly requite* their ſufferings.

But all theſe things I can but name.

There are two principal Objections, which might have been handled more at large: I ſhall diſpatch them briefly.

Firſt, How it comes to paſs, if God be Righteous, that he ſuffers *Wicked Men to Proſper*, and the *Righteous to be Oppreſſed*? Or, as *Solomon* ſpeaks, That, *there be Juſt Men to whom it happeneth according to the Work of the Wicked; and Wicked Men, to whom it happeneth according to the Work of the Righteous*? Eccleſ. 8. 14.

And this hath not only exerciſed the Wiſeſt of Heathens; to give an account *Cur bonis viris mala accidant*: But even the choiceſt of Gods own Servants, have been apt to be ſtaggered at it. Of which you may read at large, *Pſal.* 73. *Hab.* 1. *Jer.* 12. *Job* 21. beſide many other places.

Secondly, How it comes to paſs, that God ſeems ſometimes to *Puniſh the Children for the Fathers Offence*; or, to lay upon *One* the Puniſhment of *Anothers* Sin? As when *Iſrael* is deſtroyed, for *Achan's Theft*, or *David's Numbering the People*? And the like.

But I muſt not be large. I ſhall only, of both theſe, give

give a brief account in these three Propositions.

1. It were lawful for God, to afflict his Creature, by an Act of Soveraignty; though there were no Sin to deserve it, as an Act of Justice.

Which (if we doubt) is evident, by that Power, which God hath granted Man, over the Inferiour Creatures. For God allows Us, to destroy Them; not according as they shall Sin, or by any Offence Deserve it at our Hands; but, according as our occasions require. For, by what Offence hath the innocent Lamb, deserved to lose its life? Yea, the Wolf, and other noisome Beasts, do but (according to the Principles of their own Nature) seek their own Food, when they make a Prey of other Creatures; and, Live by the Death of other things, even as we do. But, We kill the Wolf; because, his Life is prejudicial to us: and, the Lamb; because, his Death is for our use; that we may feed upon his Flesh. In both, regarding, not the Creatures Desert; but, our own Advantage.

Now, if God hath given *Us* so great a power over other Creatures; doubtless He hath as much himself, both over Them, and Us. And it were no violation of Justice, if he should make use of it.

And to this purpose seems much of that to be referred, which is alledged by *Elihu*, and by God himself, in that large Apology for Gods proceedings in the case of *Job*; for ten chapters together. From the 32 to the 41 Chapter of *Job*, *inclusive*. Yet,

2. What ever God *might do*, by his Absolute Prerogative; He *doth not*, actually, inflict Punishment on Reasonable Creatures, either *Without* their Desert, or, *Beyond* their Desert.

And, though (it is true) God doth not always lay on Afflictions with immediate respect to *some Sin* committed; but, for other Reasons best known to his Wisdom; as in the case of *Job*: Or, not so immediately because of *their*

own

own Sins; as, the Sins of some others; as when *Israel* suffered, either for *Achan*'s Theft, or *David*'s numbering the People: Yet God doth never lay upon any, more than he might have done for their own Sins. So that they which may seem to have the hardest measure, have no reason to complain; but must say with *Ezra*, (chap. 9 13.) *Thou hast punished us less than our iniquities deserve.*

3. How unequal soever the Ways of Gods Providence may seem at present in this World; whose *Judgments are unsearchable, and his Ways past finding out*, or *not to be traced*; Yet we need not wonder thereat at all; if we consider, That this is neither the time, nor the Place, for Gods full dispensation of his Rewards and Punishments. Rom. 11. 3. ἀνιχνίαστοι.

For although he give us, in this World, many remarkable Instances, both of his *Bounty* and *Severity*: Yet these are but like the Tryals of some particular Delinquents, by a special Commission of *Oyer and Terminer*, before the general *Goal-Delivery*.

But *he hath appointed a Day, wherein he will Judge the World in Righteousness*. And, when, at that Day, he shall have *brought Every Work into Judgment, and every Secret thing*; and, *rendred to every one according to his Works*: It will then be made manifest to all the World, That *the Lord is Righteous*, and there is *no Iniquity in him*.

Sermon

Sermon II.

I Have now done with the first consideration of the Doctrine which the Text presents: as it concerns God, *the Judge of all the Earth.*

Nor shall I make any other application thereof at present, than, having set before you so good a Pattern, to beseech you to follow his Example.

Which serves to Usher in the second branch of the Proposition at first delivered, concerning a *Judge in General*; That, *It is the Duty of a Judge to do Justly.*

He that Ruleth over Men, must be just, 2 Sam. 23. 3. *'Tis a Joy to the Just to do Judgment*, Prov. 21. 15. And, *By Righteousness is the Throne established*: Prov. 16. 12.

I shall not need spend much time in the proof of so trite a Theme: Either from Scripture Testimony; or the Writings of other Authors, Sacred or Profane: out of whom it were easie to transcribe Volumes, in justification or commendation of that noble Virtue. For even those that hate it, cannot but commend it, though they will not practise it.

Nor shall I be large in assigning the Reasons. Either,

1. From *Gods Precept*; who makes it a duty: not only, by a *Positive*; but even, by a *Natural* Law, imprinted in the Hearts of all.

Or 2dly, From the *Necessity* of the thing it self: Not only in order to the promoting of *Religion and Godliness*; but, of *common honesty*; and the Preservation of *Humane Society*, which must unavoidably run to ruine and confusion, if *Men were made as the Fishes of the Sea, which have no Ruler over them*; where the Greater devour the Less.

Heb. 1. 14.

Nor

Nor 3dly, Need I tell you how *Beautiful a thing it is, both in the Eyes of God, and Man. A Juſt Heathen*, for ought I know, may paſs with greater approbation, both of God and Man, than an Injurious Chriſtian. I am ſure *Solomon* tells us, *Prov.* 21. 3. That *to do Juſtice and Judgment, is more acceptable to God than Sacrifice.* Which I wiſh all thoſe would ſeriouſly conſider, who, when they make no Conſcience of *Truth and common Honeſty*, will hope to ſhelter themſelves under a pretence of *Holineſs and Religion.*

4thly, I might add; with how much ſcorn and contempt, *God doth reject all Services where this is wanting. He that Kills an Ox, is, as if he ſlew a Man; He that Sacrificeth a Lamb, as if he cut off a Dogs Neck; He that offereth an Oblation, as if he offered Swines Fleſh; He that burneth Incenſe, as if he bleſſed an Idol*; Iſa. 66. 3. *Bring no more vain Oblations; Incenſe is an abomination to me; Your New Moons, and your appointed Feaſts my Soul Hates; they are a trouble to me; I am weary to bear them: And when ye ſpread forth your Hands, I will hide mine Eyes from you; when you make many Prayers, I will not hear you.* And why? *Your hands are full of Blood:* Iſa. 1. 13, 14, 15. But if you would have me accept of you, ſaith God, *Waſh yee, and make yee clean; put away the evil of your doings from before mine Eyes; Ceaſe to do Evil, Learn to do Well; Relieve the Oppreſſed, Judge the Fatherleſs, Plead for the Widdow*; And then, *Come and let us reaſon together*, &c. *ver.* 16, 17, 18. Thoſe that will not deal *Juſtly* towards Men, God will hardly look upon as *Religious* towards himſelf.

But I promiſed not to be long in the Reaſons.

But for the further amplification of this point, before I come to particular Application; It will not be unfit to conſider the ſeveral Branches of that *Juſtice*, the Practice whereof this Doctrine recommends.

First, *Commutative Justice*; which is a giving to every one that which is his Own.

Secondly, *Distributive Justice*; which consists in a fit distribution of Rewards and Punishments, according to every mans Desert.

To which I may add a Third; which is that Ἐπιείκεια, or *Equitable Moderation* of what we commonly call *Summum Jus*.

I. For the First of these; which we call *Commutative Justice*; It takes its Rise, not so much from a Mans *Worth* or *Deserts*; as, from that *Right* and *Propriety* he hath in that which is *his Own*; VVhich is not therefore to be taken from him; or, if unjustly detained, ought to be restored.

And, as to this, we are not so much to consider, VVhether he be a *Friend*, or, a *Good Man*, or, one of *our own Party*; as, VVhether he have a just Right to what he claims.

And of this principally it is, that God doth so often command us, *not to have respect of Persons in Judgment*, (as the words are, *Prov.* 24. 23.) neither for *Fear*, nor *Favour*. Nay, *Thou shalt not countenance a Poor Man in his Cause*, Exod. 23. 3. much less, *have mens persons in admiration because of Advantage*, as it is *Jude v.* 16. Or, as *Lev.* 19. 15. (where you have both together;) *Thou shalt not Respect the Person of the Poor; nor Honour the Person of the Mighty: But in Righteousness shalt thou Judge thy Neighbour.*

I would not therefore have it said of you, as I have heard it said of some, "Let me but know the Persons concerned, though I hear not a word of the Cause; and I "will undertake to tell you, which way the Sentence will go.

Now, for the want of this consideration it comes to pass too often, That, in favour of a Friend, a Poor man, or one of our own Party, (especially if we can but say, He is a Good Man, a Deserving man;) Men think themselves sufficiently

ly authorized to Take from one man whose Right it is, and Give unto another: Or, as men of levelling principles are apt to argue; Because we do not think it fit, that one man, perhaps undeserving, should be so much richer than another; therefore he that Wants, may lawfully Take from him that Hath, or lay all things in common.

But these are crooked Rules; and such as the Word of God will never warrant: Which allows to men a just Propriety. (Or else the Eighth Commandment had been to no purpose.) We are to inquire, in this case; not so much, What is *Fit*; as, What is *Just*, and what of Right is *Due*.

II. In *Distributive Justice*; which concerns a Voluntary Distribution of Rewards and Punishments, or things analogous thereunto; the Rule is otherwise. For, where another hath not already a just Claim or Title; but is to acquire it by a Voluntary Act of mine: there may be somewhat allowed to *Friendship* or *Relations*; (which, in Acts of meer Favour, may *cæteris paribus* be preferred to meer Strangers:) But we are mainly to have an Eye to the *Wants* of men; or their just *Deservings*; and their *Fitness* or due *Qualification* for Services to which we shall design them.

And thus, In matters of meer *Charity*; the *Poor and Needy* are rather to be respected, than the Rich and Plentiful. In matters of *Reward* or just Recompense; those that are most *Deserving*. In matters of *Trust* or publick *Service*, (which possibly may be permitted to our Prudence and Fidelity to dispose of;) those that are *Fittest* and best Qualified thereunto.

Now for want of such Considerations as these are, (Personal Advantage stepping into the place of them;) The *Bounty* of some, is but diverted from the proper Chanels for which it was intended; The *Deserts* of others are unrewarded; And, the *Publick Service* oft betrayed.

But while I give these Rules of Bounty, I must do it with this Caution. You must not do one Man VVrong, that you may do another a Favour. *The Hire of a Whore*, or, *the Price of Blood*, were never thought fit to be brought into God's Treasury: And (saith God) *I hate Robbery for Burnt-offerings*, Isa. 61. 8. God doth not allow us in acts of *Injury*, though in order to his own *Service*. Much less may the *Rich man*, in *Nathan*'s Parable, take the *Poor man's Ewe Lamb*, to entertain a Friend. *Debts* are to be paid before *Legacies*. First be *Just*; then *Liberal*.

Deut. 23. 18. Mat. 27. 6.

III. There is belonging to Justice also, a *just Moderation* or *equitable Allay*, of what we call *Summum Jus*. The utmost Rigour is not always to be insisted on, in those things wherein we have a Just Power to remit. *Let your Moderation be known to all*; *Phil.* 4 5. τὸ ἐπιεικὲς ὑμῶν.

A good Rule to be thought upon, in times of high Animosities and Discontent. Moderate Desires, Moderate Affections, and a Moderate Temper of Mind, may Compose and Allay those Heats and Heighths of Spirit, in Men of Opposite Principles, and Opposite Interests; and settle things by a mutual Condescension, in ways of Peace; VVhich the Violence of Passion, or Principles of Revenge, would but inflame, to the Common Ruine.

Those many Christian Precepts, Of *bearing one anothers Burdens*; Of *bearing the Infirmities of the Weak*; Of not *being over-wise in our own Conceits*; and therefore, not over Fierce in pursuance of our own Sentiments, in opposition to others; Of *forgiving one another, as* Christ *hath forgiven us*; and the like: Are certain Arguments, That Moderation, and a just Condescension, are many times but necessary Duties: And, even to part with something of Right to Purchase Peace.

The want of which Temper, and Moderation, hath been oft found by VVofful Experience, not only ruinous to particular Persons; but many a glorious City hath, upon this account,

account, been laid upon Heaps; and, many a pleasant Countrey made Desolate.

But I have done with this.

And now, My Lords and Gentlemen, You will give me leave to close with a word or two, which may concern that Station wherein you stand, and the Work of the Day.

And first, Give me leave to mind you of that Title which the Law gives you, *Custodes Pacis*, Justices of the Peace. And to beseech you as such, to use your utmost Endeavours to settle the Peace of this Distracted Nation.

It is possible, some of you may, upon another account, be intrusted with the Sword of War also, as well as that of Justice. But even the Sword of War, is never better managed, than when it is most subservient to Peace. *Pax mille Triumphis potior.*

And you know it is the great Hopes of the Nation (though not without a mixture of some Fears) That the Sword of War (which, since it was first unsheathed amongst us, hath had many Masters) is now put into your Hands to be put up.

Nor can it be reasonably presum'd, that the Ancient Nobility and Gentry of the Nation (who have Honours and Estates to *Keep*, not to *Get*) should think it their Interest, like a Mercenary Army, or Souldiers of Fortune, to perpetuate that Trade, and not settle the Peace of the Nation.

Not that I would be thought to speak any thing to the Disparagement of Souldiery it self, Which is an Honorable and Noble Employment, in a Just War. But it is amongst those things which are desirable as Means, not as Ends: Like Stilts and Crutches to a Lame Man; or Spectacles to a Weak Sight; or like a Skilful Physician, or an Excellent Potion in a Desperate Disease. Excellent things in time of Need; But such as a Wise Man had rather *not Want*, than *Have*. And the Souldier himself, though, in a hot Skirmish, he be glad

glad to make use of *Back and Breast-plate* for his own Defence, yet would not desire always *to lie in Iron.*

'Tis your Interest, I say; and let it be your Endeavours, to settle the Peace of this Nation, if it be possible, after so long Distractions.

But if you would have a Lasting Peace; you must not settle it upon too narrow a Bottom. For if you do; the least touch, will make it Totter; and, a small Push will overturn it.

Men of Narrow Principles, *qui ad panta respiciunt*, think they do consult wisely, when they model all things, according to the present Interest of their own Party; As if themselves were the only Men Considerable: But, in so doing, they do but (as the Prophet speaks, *Isa.* 59. 6.) *Weave the Spiders Web; and, Hatch the Cockatrice Egg: Their Webs shall not become Garments; and, he that eateth their Eggs, Dieth.*

And it hath been our Unhappiness of late Years, That the Sword hath been grasped, rather to *Secure a Party*, than to *Settle the Nation*; and hath been managed accordingly.

But if we may be so Happy at last, as, through God's goodness, to lay aside our Narrow Thoughts; and, instead of Private Designs, to pursue the Publick Good: If we can consult the Glory of God, the Truth and the Interest of Religion, and the Power of Godliness; in opposition to Error, Atheism and Prophaneness; The Just Liberties and Freedom of the Nation, in opposition to Oppression and Violence; and, Secure, at least, all Sober Interests: God may, in Mercy, grant you such Success, as Posterity may bless you.

Secondly, (That we may come a little nearer to the Work of the Day;) You are now met to Administer Justice. You have had the Example of God himself, set before you; and the Righteousness of His Proceedings, whose Vicegerents you are in this Work: I beseech you to follow

follow that Pattern; to administer Equal and Righteous Judgment.

I know, it may be a Matter of some Difficulty, so to carry your selves with that Integrity and Uprightness, amidst Temptations on the Right Hand and on the Left, as not, through Fear or Favour, Passion or Affection, sometime to turn aside.

Nay more; 'Tis hard for Men in Complicated Interests, not to do that, sometimes, out of Passion or Carnal Interest, which they think to be done out of pure Zeal toward God. The Deceitfulness of Man's Heart being such, as that it many times deceives himself as well as others. *Jehu*, no doubt, thought it had been *Zeal for the Lord of Hosts* (as he calls it, 2 *King* 10. 16.) when he slew the Priests of *Baal*; which yet was, indeed, but acting to secure his own Interest in the Kingdom; and, therefore, by God esteemed little better than *Murder*; when he threatens to *visit the Blood of* Jezreel *on the House of* Jehu, Hos. 1. 4.

And therefore it will concern you, to Examine well, and watch your own Hearts; and to Discern, How far you do indeed act upon Duty and Zeal for God; and, How far out of Selfish and Carnal Interest.

Which, if you be willing to distinguish; it will for the most part, to Your selves at least, if not to Others, discover it self by that *Uneven Thread* you draw. If there appear much Fierceness against Some Sins; with as much remissness toward Others, no less Offensive to God and Man: If much Severity against Some Persons; with as much Connivance at Others in the same or equal Crimes: If like the Pharisees, *you bind heavy Burdens on Other men's Shoulders; but will not touch them with one of your own Fingers*: I mean, if you be not willing to live by those Rules Your selves, which you give to Others; nor would be willing to Receive from Others, the same Measure you mete to them: If those things be cried down in others as inexcusable Faults, which

Mat. 23. 4. Luke 11. 46.

in

in your ſelves or Friends, you do not think to deſerve a Check: By ſuch Uneven and Partial carriages, it will not be hard to make an Eſtimate, How far your Zeal for God, or Conſcience of Duty; and, How far Paſſion or Self-Intereſt may carry you on.

Laſtly, I might here mind you alſo of divers particulars, which, as well in this Days Work, as in the Execution of your Office at other times, it concerns you to be mindful of. For, beſide thoſe Grand Crimes of Murders and Bloodſhed, and other Felonies; there be many other Miſdemeanours, which you ought to have a ſpecial care of.

As *Firſt*, The Prophanation of God's Holy Name, by prophane *Swearing* and *Curſing*. A Wickedneſs ſo Senſleſs, as that I know not any thing, either of Profit or Delight, to be pretended in it, as an Extenuation of it; Nor other Temptation to it, but only that *Superfluity of Naughtineſs*, which makes men delight in Sin, meerly becauſe it is Sin.

II. And the like for *Drunkenneſs*, *Gluttony*, and other *Debaucheries* which I am not willing to name. VVhich though they may have (which Swearing hath not) ſome Beſtial Pleaſure: Yet ſuch Beſtiality hath, by all Sober Perſons, (Heathens as well as Chriſtians) been ever judged ſo much below a Man; that, howſoever ſome may endeavour to Extenuate, ſcarce any have the Impudence to Defend it. Good Laws there are againſt ſuch Lewdneſs; they want but Execution.

II. Next, The *Prophaning and Contemning of God's Worſhip and Ordinances*. Not only by thoſe who do publickly reproach, and offer Affronts to them: But thoſe who prophanely Scorn and Deſpiſe them, as Needleſs things, and Unworthy their Practice or Preſence: ſpending that Time, at home, in Ale-houſes or worſe Places; in Idleneſs, Vanity, or worſe Employments; which ſhould be imployed in God's Publick Service; as if, Not to be a Fanatick, were a ſufficient Qualification for Heaven.

I hope you will judge it as great a Crime, to be found in a Tavern, an Ale-houſe or worſe Places, as at an unlawful Conventicle (though I do not excuſe either) when they ſhould be attending God's Publick Service. For, though ſome may queſtion, Whether *This or That Way* of Worſhip, be a worſhipping of God; Yet ſure I am, that *No Way* of Worſhip, is no Worſhipping of God. And if they ſhall hope to Palliate themſelves by ſaying, They are Sons of the Church, they like Epiſcopacy, and the Publick Liturgy: I am ſure the Church is little beholden to ſuch Sons, and the Biſhops to ſuch Advocates: A *Good Converſation* would do better Service to both.

IV. I ſhould ſay the like concerning the *Prophaning of God's Day*: For, when Men come once to deſpiſe and prophane *the Day*; they ſeldom retain any great ſenſe of *the Duties*; and look upon Religion it ſelf but as a ſlight thing.

V. I ſhould deſire your endeavours likewiſe to ſecure the *Truths of God*, what in you lies, againſt *Errors and Blaſphemies*: And, to defend the Godly Miniſters thereof, from thoſe Scorns and Reproaches which unworthy Perſons caſt upon them.

VI. In particular, that you would with diligence endeavour the preſervation of our Religion againſt the Common Enemy; I mean, the *Papiſt*: For we have ſo long talked of *Common Enemies* of another Nature; that we have almoſt forgot that Great and Common Enemy of all: who was never more Induſtrious, nor had greater Opportunities of doing his Work, than of late Years.

VII. I could wiſh a more ſtrict Courſe were taken for putting in Execution the good Laws concerning the Regulating and Suppreſſing *Ale-houſes*; the Nouriſhers of Vice and Wickedneſs. Of which I am told, that if, in ſome Counties, there were fewer by ſome hundreds than now there are, there would be yet too many.

But I shall not trouble you with more particulars: Only from that Pattern, which you have in the Text, give you the same Exhortation with that of our Saviour, *Luke* 10. 37. concerning the good Samaritane; *Go ye and do likewise.*

You have God himself set forth as the Example of a Righteous Judge: And I am sure you cannot follow a better Pattern. Judge therefore as God would have you judge: Yea, as God would judge himself. Let those Crimes be accounted greatest in your Eyes, which are so in God's Eye: and let those find Favour in your Sight, to whom God would shew Favour. Let the Name and Honor of God, and his Ordinances, of which himself takes so great a care, be carefully regarded by you likewise. Let the Servants of God, and his faithful Ministers, which are tender to him as the Apple of his Eye, find a tender respect in your Eyes. Be as a Father of the Fatherless, and a Judge of the Widdow: Help them to Right which suffer Wrong, Not only for *Importunity* (like the unrighteous Judge) or the Sollicitation of Friends; but for the Justice of the Cause. Yea, the less they be able to make Friends, or help themselves; the more are you obliged to be tender of them. In every thing, shew your selves upright; and study, not so much to please Men, as to judge Righteous Judgment.

Luke 18. 5.

Consider, That, as God is called a Judge; so Judges are called Gods; Because they should be like to Him: And, *You judge not for Men, but for the Lord.* And remember, That, though you be *called Gods*, yet you must *die like Men*: And, those who now sit upon the Bench, must one day stand at the Bar. Therefore (as *Jehoshaphat* said unto his Judges) *Take heed what you do; and let the Fear of the Lord be upon you.*

Exod. 22. 28. Psal. 82. 6. 2 Chro. 19. 6. Psal. 82. 6. 2 Chro. 19. 6.

+ and those that now you condemn; Sermon may then be acquitted, and you condemned.

Sermon III.

Gods Righteous Judgment set forth in Two Sermons to the University of *Oxford*, at St. *Maries* there, On *August* 21. 1659. and in *January* following. A little before the Restitution of King *Charles* the Second.

Psalm LVIII. *ver.* 11.

So that a Man shall say, Verily there is a reward for the Righteous; Verily he is a God that Judgeth in the Earth.

AT what time, or upon what occasion it was, that *David* penned this Psalm, it will not be needful curiously to inquire: Whether it were before he came to the Kingdom, and was persecuted by *Saul*, who sought his life, to keep him from it; Or, after his coming thereunto, when some rebellion was raised against him (as that of *Absolom* or some other) to Dethrone him; Or whether some other occurrence of the like nature might be the Occasion of it.

That *David* was the Pen-man; is evident from the Title, which ascribes it to him; *Michtam of David.*

That it was when Enemies were risen up against him, implacable Enemies, to seek his Life; is evident from the contents of it: And, that there were many of them; and

those combined: For as such we find them described, ver. 1. *Do ye speak righteousness, O Congregation? Do ye judge uprightly, O ye Sons of men?* A Congregation there was, or an *Assembly* of men. Whether a *Lawful Assembly*, or only a *Conspiracy*, we cannot determine: But an Assembly there was, which did take upon them to judge, but did not judge aright.

Analysis. In the five first verses of the Psalm, we have a Description of *Davids* Enemies; what kind of men they were: Ungodly men, men of Violence, Unjust, Implacable, Incorrigible; They had *Wickedness in their Heart*, and *Violence in their Hands*; *speaking* Lies, even while they pretend to *speak righteousness and judge uprightly*; *Their Poyson is like the Poyson of a Serpent*; *Like the Deaf Adder, they stop their Ears, and will not hear the voice of the Charmer, charm he never so wisely*; no argument, no reason shall prevail with them, be the cause never so just, or the reason never so evident.

V. 2. V. 3. V. 1. V. 4. V. 5.

In the four next verses, we have *David's* Execration, or Imprecation against these his unreasonable, implacable Enemies, and calling to God for Vengeance. *Break their Teeth, O God, in their Mouth*; *Break out the Great Teeth of the Young Lions, O Lord*: *Let them melt away as Water, that runneth continually*; *as a Snail melteth, so let them pass away*; *like the untimely Birth of a Woman, that they may not see the Sun*, &c.

V. 6. V. 7. V. 8.

And then, in the two last verses, we have the issue of the whole matter prophetically described; both as to the Destruction of Gods Enemies, and the Satisfaction and Rejoicing of his Servants. *The Righteous shall rejoice when he seeth the vengeance*; *he shall wash his Feet in the Blood of the Wicked*; *So that a Man shall say, Verily there is a reward for the Righteous*; *Verily he is a God that judgeth in the Earth.*

V. 10. V. 11.

I do not intend to trouble you, with any nice inquiry into

into the several Expressions and Clauses of the whole Psalm; To tell you how the Syriack, or how the Septuagint, read; or, how Expositors may differ in the Interpreting of some phrases in it. But from that brief Analysis which I have already given you, you may (before we come to speak closely to the words in Hand) from the general scope of it, take notice of these few Observations.

I. That 'tis the Lot of Gods Children many times, to suffer affliction, to be brought into great distress. 'Twas manifestly *David's* condition here, (else he would never have expressed himself at that rate which here he doth:) And those who shall think otherwise, (that the People of God are not subject to such distress,) must *condemn the Generation of the Righteous* (as the expression is *Psal.* 73. upon a like occasion;) and exclude many out of the number of Gods People whom we have no reason so to do. That great enquiry, *Cur bonis viris mala accidunt?* (why evils befal good men?) hath exercised not only the wisest of the Heathen, but even the choicest of Gods People: As is evidently manifest, not only from the place last cited, (*Psal.* 73. throughout,) But from many the like passages in *Job*, *Jeremy*, *Habakkuk*, and elsewhere. And *Solomon* tells us once for all, that *All things fall alike to all; there is one event to the Righteous and to the Wicked*, Eccles. 9. 2. So that we cannot *know love or hatred by all that is before us.* And 'twas nothing but the gross mistake of *Jobs* friends which made them judge him an Hypocrite, meerly for that he suffered affliction. Observ. 1.

II. That 'tis the portion of Gods people to suffer affliction and distress, as otherwise, so particularly from the force and violence of open Enemies. 'Tis manifest to be *David's* case here. For whether 'twere Insurrection, or Persecution (of which I list not to determine) 'tis evident that 'tis open Enemies that he here complains of. Or if any man list to dispute it as to the meaning of the present Observ. 2.

present place; yet, as to the whole Story of *David's* Life, 'tis manifestly past dispute. For, who knows not, that he was persecuted by *Saul*, and Rebelled against by his own Sons: The one making his just defence to be Rebellion; and the others reproaching his just Government for Tyranny; and both endeavouring to take away his Life. And though it's true, that God preserved him in all, and brought him at last to his grave in peace; yet it's as true, that he did not in the mean time escape the miseries of War. Witness his flight from *Saul*, who hunted him as a Flea, or like a Partridge in the Mountains; his Exile at *Gath*, and his danger before *Achish*; the Sacking of *Ziklag*; the slaughter of the Priests for his sake; his flight before *Absalom*, his quitting *Jerusalem*, and the Ark of God; the reproaches of *Shimei*; and the like.

Now both these Observations, (both as to Afflictions in general, and that of War in particular,) are not peculiar to *David's* person; but do equally concern the Church of God in other ages. Witness the Scripture Stories to that purpose: Witness the ten first Persecutions (as they are called) of Primitive Christians; Witness the destruction of all the *Asian* Churches by the Turks and Saracens; and (of later times) witness the Wars in *Germany*, in the *Palatinate*, in *France*, in *Piedmont*, in *Poland*, in *Denmark*, in *Holland*, and (to come nearer home) in *Ireland*, in *Scotland*, and our own land. (Unless we would be so uncharitable, to exclude them all from the number of Gods People; or, think there were none Saints amongst them, but such only as lived to be made rich by the ruines of others.) I may add also, that it hath not been always found by experience that the best Cause hath had the best success in War, or those the worst men that were worsted; nor can we always judge of the Cause by the success; or of this by that.

Observ. 3. III. A third observation that I take notice of, is from that

that solemn Imprecation of *David* against his Enemies. We find *David* here and elsewhere, and others of Gods People in like manner, cursing their Enemies. But how far this may concern our selves, is to be considered with some caution. For we know Christ hath given us direction in somewhat different language, *Bless them that Curse you, and Pray for them that despitefully use you and persecute you*, Mat. 5. 44. Now to reconcile that example and this Precept; I say these three things.

1. There may be in this, and some other examples in Scripture, somewhat extraordinary. *David* might do that as an extraordinary Person, by a Spirit of Prophecy, which in an ordinary course may not be justifiable for us to do. Which holds likewise in other like cases, where solemn Imprecations by persons extraordinary, are fixed upon particular persons. Such may be that of *Elijah*'s calling for Fire from Heaven to destroy the two Captains that came to fetch him, 2 *King.* 1. And *Elisha*'s Cursing the Children which came out and mocked him, *Come up thou bald-pate*, chap. 2. And that of *Moses* toward *Corah*, *Dathan*, and *Abiram*, *Numb.* 16. 15. And of *Peter* towards *Ananias* and *Sapphirah*, Act. 5.

2. There is a great deal of difference, between Cursing the Enemies of God as such; and Cursing the particular persons of those that are such. Or, (which amounts much to the same purpose,) there is a great deal of difference between Cursing their Designs, and Cursing their Persons. The former we may do; as when *David* cursed the wicked Counsel of *Achitophel*, not his Person, 2 *Sam.* 15. 32. and *Psal* 139. 21. *Do not I hate them, O Lord, that hate thee; yea I hate them with a perfect hatred*, But, as to their Persons, he might no more hate than curse them; nor may we. For those persons who are now Enemies, may for ought we know, become Friends: A *Saul* may become a *Paul*: And, how far that

that Prayer of *Stephen*, *Lord lay not this sin to their charge*, might have influence upon that Conversion, it is not for us to determine.

We may distinguish also, between a conditional indefinite Cursing of God's Enemies, or our own Enemies upon his account; and a peremptory particular cursing of them. That God would confound all incorrigible, impenitent, implacable Enemies (whom God knows so to be, though we do not) is lawful and fit for us to pray; and, in so doing, we do indefinitely and conditionally curse those that are so: But peremptorily to curse this or that particular Person, we have no warrant to do; unless we could first know, that he had *sinned the sin unto Death* (as the Apostle speaks, 1 *John* 5. 16.) and then we might. And this is all I shall speak of that third Observation; concerning the lawfulness of our cursing those that are God's, or our Enemies.

Observ. 4. IV. A fourth Observation is this, That 'tis a dreadful thing to fall under the just Imprecations of God's Children: or, give them just occasion to curse us. I gather this from hence, Because when *David* had thus solemnly cursed his Enemies, he doth then look upon the work as done, and proceeds to his Triumph, *The Righteous shall rejoyce when he seeth the Vengeance*: as taking it for granted, that the just Curses of God's Children are not without their effect. We have an Example of it in that of *Achitophel*: *David* prays against him that God would *turn the Counsel of* Achitophel *into folly*: And the issue of it was, that *Achitophel* soon after, upon the defeating of his Counsel hangs himself. So *Corah*, *Dathan*, and *Abiram*, Numb. 16. together with a Company of Levellers (for I know not how fitter to call them) gather themselves together in Rebellion against *Moses* and *Aaron*, upon a levelling design. The pretence is this, *Verse* 3. *Ye take too much upon you*, say they, *seeing all the Congregation are holy*

ly every one of them, and the Lord is among them; where-fore then lift you up your selves above the Congregation of the Lord! You see the Argument: We are a holy People, say they; we are all Saints every one of us: 'Tis fit the Saints should rule the World: and, why should there be any difference amongst Saints? Why should not every Saint be as good a Magistrate as *Moses*; and as good a Priest as *Aaron*? 'Tis a popular Argument, you see; and the Pretence is general, *All the Congregation are holy every one of them*: But, I have reason to believe, that the Design was particular. For, if we observe the Persons ingaged, we shall find it not to be a Mutiny of the meanest of the People; but a Rebellion of the Princes or great Officers, for so they are all called, *Verse 2. Two hundred and fifty Princes of the Assembly, famous in the Congregation, Men of Renown*: And 'tis not likely that Persons of that Quality, and of no better Principles, would make it their Business to level themselves with the meanest of the People; but rather, level all are above them, that themselves may be highest. (For that, I take it, is the most general Rule of levelling in Politicks; to pull down all that are above them, and keep down all that are below them, that themselves may be upmost; nor do we usually find, that Men, by levelling, desire to lay themselves lower.) Nor did these intend (whatever the pretence was) that the Body of the People should be equal with themselves, or have any greater freedom than they had before; but, that themselves might be their Masters, and not *Moses* and *Aaron*. This their Design, *Moses* did very well understand, and the wickedness of it; and cursed them for it before the Lord, For so it follows, *v. 15. Moses was very wroth, and said unto the Lord, Respect not thou their offering*: And *Verse 29. If these men die the common Death of all men, the Lord hath not spoken by me; But if the Lord create a new thing, and the Earth open her mouth and swallow them up, with all that*

appertaineth to them, and they go down quick into the Pit; then shall ye understand that these men have provoked the Lord. And ye know what was the issue,

Caut. 1. Now 'tis true (and 'tis the first caution that I shall here adjoin) we have not a Spirit of Prophecy, as *Moses* and *David* had; and therefore are not able particularly to determine the time, and way, and means whereby God will execute upon his Enemies the imprecations of his Servants: But, That God doth hear and will regard their just imprecations, That he doth hear the Voice of those that cry under the Altar; *How long, O Lord, holy and true, dost thou not judge and avenge our Blood?* This we know. Shall the unjust *Judge*, who *neither feared God nor Man*, *avenge* the importunate *Widdow* because of her importunity; *and shall not God* ('tis our Saviour's own inference) *avenge his own Elect which cry to him day and night, though he bear long with them?* Yes (saith Christ) *I tell you that he will avenge them speedily*, Luke 18. 7. He will not suffer their just imprecations to return in vain.

Rev. 6. 10.

Caut. 2. But observe still (and 'tis my second Caution) I say, their *Just* Imprecations. For we must not suppose, that every rash, peevish, or passionate Expression, which falls from the Mouth, though of a godly Person, should be of this Weight with God. And 'tis well they be not. For should God take advantage of such Expressions (as in Justice he might) how oft would some-rash and angry Spirits be found little better than to curse themselves, their Children, or those near unto them: wishing those things in a passion, which, when that is over, they would be very loth should come to pass? For such foolish and sinful wishes as these, the Authors of them should pray that God would pardon that folly, and not return upon their own head (as well he might) what evil they sinfully wish to others; lest they may to their own Sorrow see those executed sooner than they would.

And

And the like may be said of such other Curses or Imprecations, which the Passion of Men, or mis-guided Zeal, doth unduly put them upon. For 'tis not every thing that we shall apprehend to be either a sin against God, or an injury to our selves, no, nor every thing that is so indeed, should presently stir us up to Imprecations: Lest we receive a like check with that of the Disciples, who would presently have *Fire from Heaven*, because a Neighbour Village was not willing to entertain them. No, saith Christ, *You know not of what Spirit you are*, Luke 9. 55. Meekness, and Patience, and Loving-Kindness, *forbearing one another, and forgiving one another in Love*, and praying to God to forgive too, suit much better with a Christian Spirit, than bitterness and revenge, cursings and imprecations.

And to this Head also, at least to no better, may we refer the Practices of those poor deluded Spirits, who think they do God good Service in reproaching and reviling the Ministers of God and his Ordinances, with bitter invectives and imprecations against them. Whom we may dismiss with that of our Saviour; *Father, forgive them, they know not what they do*; or that of *Stephen*, *Lord, lay not this sin to their charge*. But as for those who set them on wittingly and willingly to reproach the Truth, (for such we have reason to think there are) that of the *Psalmist* may be more suitable, *As he loved cursing so let it come unto him, and as he delighted not in Blessing, so let it be far from him*, Psal. 109. 17. And as for our defence against them all, that may suffice us, which the Wise Man assures us of, *Prov.* 26. 2. *That the Curse causeless shall not come*. And if we have no more cause of fear from our Sins than from their Cursings, we may hope yet to enjoy both Ministry and Ordinances continued to us. Which God grant.

But (these two Cautions premised) If the Complaints be indeed just and grievous: If the Truths of God be o-

penly oppoſed or undermined, and Errors planted in their ſtead; If the Ordinances of God be reproached and vilified, his Miniſters and Meſſengers reviled and ſcorned; his People oppreſſed and perſecuted; their Lives, Liberties and Eſtates, expoſed to the cruelty and rapine of unreaſonable Men; If Nations, Kingdoms and Common-Wealths, be embroiled in Blood and Slaughter one againſt another, or within themſelves, to ſatisfie the Luſts, the Pride, Avarice and Ambition of wilful Men (as hath been too often practiſed in the World;) If *John* Baptiſt may not ſpeak againſt *Herod*'s Inceſt, but with the loſs of his Head; If Chriſt muſt be crucified, as an Enemy to *Cæſar*, *Stephen* ſton'd, the *Apoſtles* impriſoned, *James* ſlain with the Sword, *&c.* for preaching the Goſpel: and *Paul* left in Bonds by *Felix*, for want of a Bribe, and to pleaſe the *Jews*; If *Micaiah* muſt be kept in Priſon with Bread and Water, for diſſuading *Ahab* from going againſt *Ramoth Gilead*; or *Joſeph* for not ſatisfying his Miſtreſs's Luſt; If *Naboth* may not aſſert his civil Right to his own Vineyard, againſt *Ahab*'s Uſurpation, but that he muſt be ſlain as a Traitor and Blaſphemer againſt God and the King; nor *Ahimelech* relieve *David*, when he fled for his Life from *Saul*, but that all the Prieſts of the Lord muſt die for it: I ſay, if in ſuch Oppreſſions as theſe they make their Complaint unto the Lord, he will hear them; *when he makes Inquiſition for Blood, he will remember them; and not forget the Cry of the Humble*, Pſal. 9. 12. He that puts their Tears into his Bottle, will not ſuffer their Blood to be ſpilt as Water upon the Ground and not regard it; but will in his own time and way call their Enemies to a ſtrict account for it: And then (ſaith Chriſt) *'Twere better to have a Milſtone, hang'd about their Neck*, and be *thrown into the bottom of the Sea*, than *to offend one of theſe little ones*, Mat. 18 6.

Obſerv. 5. V. There is yet a fifth Obſervation lies in the way, which I ſhall but name and paſs over it. 'Tis this, That the

the vengeance of God upon his Enemies, is matter of rejoycing to his People. *The Righteous shall rejoice, when he seeth the vengeance; he shall wash his Feet in the Blood of the wicked: So that a man shall say, Verily there is a reward for the Righteous, Verily there is a God that Judgeth the Earth.*

And thus I am come once more to the words that I first read: From which, compared with the context as I have now explained it, I recommend to you this one Observation: That, whatever the Atheistical thoughts of men may be ready to conclude from the patience and forbearance of God in executing judgments; He will yet in his own time and way declare his Righteousness in the face of all the World, by executing vengeance upon his Enemies, and vindicating the cause of his own people. Doctrine.

For proof of this, I need not go farther than the words of the Text; for they are full and clear. There's *Vengeance* upon the wicked; a *Reward for the Righteous*, a *God that judgeth the Earth*; and all this so evident, that a man cannot but see it and say it; *So that a man shall say*, &c.

But for the farther clearing of it, I shall take it in pieces, and speak to it by parts: For there are in the Bowels of it divers propositions, partly implied, partly expressed.

1. There is here implied, That God doth many times bear long before he doth execute judgments on wicked men. He is *merciful and gracious, and slow to anger.* Psal. 103. 8. *Three years* did that *Master of the Vineyard expect Fruit from the barren Figg-Tree, and found none*; and yet is perswaded to wait a fourth, before he would *cut it down*: Luk. 13. 7. *How long, O Lord, Holy and True, dost thou not judge and avenge our Blood on them that dwell on the Earth*, say the Souls under the Altar, Revel. 6. 10. *I was envious at the foolish when I saw the prosperity of the wicked; There are no Bands in their Death; They are not in trouble like other men*, &c. saith the Psalmist, Psal. 73. 3, 4, 5.

Where-

Wherefore doth the way of the Wicked prosper, (saith *Jeremy* chap. 12. 1.) *and wherefore are all they happy that deal treacherously?* And Hab. 1. 13. *Why lookest thou upon them that deal Treacherously, and holdest thy peace when the wicked devoureth the man that is more righteous than he?* And much more else to the same purpose.

2. There is here implied also, that from this patient forbearance of God, Atheistical Spirits are apt to conclude, that God sees not nor regardeth the things that are done here below. *Solomon* tells us as much in express words, Eccles. 8. 11. *Because sentence against an evil work is not executed speedily, therefore the Hearts of the Sons of Men is fully set in them to do evil.* And *Peter* tells us of *scoffers in the last days*, who should laugh at *the promise of his coming*, because that, *since the Fathers fell asleep, all things continue as they were from the beginning of the Creation*, 2 Pet. 3. 4.

But 3dly, This Patience of the Lord will not last always He bears long, but he will not bear for ever. And 'tis not *Slackness*, but *Patience*, that makes him bear so long; as the Apostle distinguisheth 2 *Pet.* 3. 9. *The Lord is not slack concerning his promise* (*as some men count slackness*;) *but is long-suffering to us ward, not willing that any should perish, but that all should come to Repentance*: But, *if they turn not, he will whet his Sword; he hath bent his Bow, and made it ready; he hath prepared also instruments of Death; and ordained his Arrows against the Persecutors*, Psal. 7. 12, 13. There is in God *riches of goodness, and forbearance, and long-suffering*: But if they *despise this riches of his goodness, not knowing that the goodness of God leadeth to Repentance*; they do but *treasure up to themselves wrath against the day of wrath, and revelation of the Righteous Judgment of God*, Rom. 2. 4, 5. They stand but *in slippery places; and are brought down into destruction in a moment: Even as a Dream when a man awaketh, so, O Lord, when thou awakest thou shalt despise their Image*, Psal. 73. 18, 19, 20.

19, 20. Their Greatneſs, *Tumor eſt, non Grandor*, and their high Advancement is but *altum Præcipitium.*

4. God doth at the ſame time, with the ruine of his Enemies, relieve and comfort his own people: and ſo makes a palpable difference between them. *He puts the Mighty from their Seat, and exalteth thoſe of Low Degree. The Righteous ſhall rejoyce when he ſeeth the vengeance, and ſhall waſh his Feet in the Blood of the Wicked.* I ſhall inſtance but in two places to confirm this. Luke 1.

The firſt is that of *Solomon, Eccleſ.* 8. Where having told us, *ver.* 11. that *becauſe Sentence againſt an evil work is not executed ſpeedily, therefore the Heart of the Sons of men is fully ſet in them to do evil*; he tells us, in the next words, what are his own thoughts of that caſe: *Though a ſinner do evil an hundred times, and his days be prolonged; Yet ſurely I know, That it ſhall be well with them that fear God, which fear before him; But it ſhall not be well with the Wicked, neither ſhall he prolong his days, which are as a ſhadow, becauſe he feareth not before God.* There's *Sentence* paſt againſt an evil work, though it be not *Executed*; And executed it ſhall be, though it be not *preſently*: and though he may ſcape again and again, yea *an hundred times*, yet he muſt not hope to ſcape always: and though he may ſeem to *prolong his days*, yet it is not ſo indeed; 'tis at moſt but a Reprieve, not a Pardon; nor ſo much a Reprieve, as a Reſpiting of him for a more ſolemn Execution: But as for the Righteous, *it ſhall be well with him, it ſhall be well with them that fear God*; And though poſſibly their condition at preſent may ſeem to be ſuch, as that we cannot ſay, *It is well*; yet at leaſt *it ſhall be* well, yea *I know*, that it ſhall be well with them that fear God; *but it ſhall not be well with the Wicked.* Eccleſ. 8. 11. V. 12, 13.

The other place is that of *Iſa.* 3. where we have at firſt a large deſcription of the ſad condition of *Judah* and *Jeruſalem* at that time. *The Lord, the Lords of Hoſts* (ſaith he *ver.* 1. Iſa. 3. 1.

Isa. 1. *ver.* 1.) *doth take away from* Judah, *and* from Jerusalem, *the stay and the staff*; all that they could trust to, or rest upon: *The whole stay of Bread, and the whole stay of Water*, and
V. 2. brings a famine upon them: He takes away *the mighty man, the man of war, the Captain of fifty*, and leaves them weak, as a prey for the Enemy, without any to defend them: He takes away *the Judge, and the Prophet*, and leaves none to determine of right between man and man, or to give an answer from God when they should have
V. 3. occasion to consult him: He takes away *the Prudent and Ancient, the Honourable man and the Counsellor*, and leaves none to advise: He takes away *the cunning Artificer, and the Eloquent Orator*, and leaves them no trad-
V. 4. ing, none to contrive, none to plead for them: *I will give Children to be their Princes, and Babes to rule over them*; no Magistrates, or as good as none; Young Heady Men,
V. 5. instead of Grave and Prudent Governors: so that *the people* (saith he) *shall be oppressed, every one by another, and every one by his Neighbour*, no right, no justice to be had; but, like the Fishes of the Sea, the greater devour the lesser: *The Child shall behave himself proudly against the Ancient, and the base against the honourable*; no Discipline, no observing Order or Distinction of Ranks amongst them;
V. 12. Yea *Children shall be their Oppressors, and Women shall rule over them*: And in this confusion and disorder, none shall be willing to put to a helping hand, none will rise up to
V. 6. stand in the Gap and save them; *When a man shall take hold of his Brother of the House of his Father, saying, Thou hast clothing, be thou our ruler, and let this ruine be under thy hand*, do thou undertake the cure of it; No, saith he,
V. 7. nay *he shall swear in that day, saying, I will not be an healer; for in my house is neither Bread nor Clothing; make me not a ruler of the people*: *For* Jerusalem *is ruined, and* Ju-
V. 8. dah *is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory.* This is their

their Tradition; and 'tis bad enough. Only there is this word of comfort; How bad soever the times be, yet *say unto the Righteous, It shall be well with him; for they shall* v. 10. *eat the fruit of their doings*: But *Woe to the Wicked, it* v. 11. *shall be ill with him; for the reward of his hands shall be given him.* There shall be a manifest difference between the Righteous and the Wicked: *The Righteous shall rejoice when he seeth the Vengeance.* That's the fourth thing.

5. This difference shall be so visible, that a man cannot but see it; *So that a man shall say, Verily there is a reward for the Righteous.* God will make a manifest difference in the Eyes of men. *Potiphar* could not but see, that God blessed whatsoever was in *Joseph's* hand; And the Keeper of the Prison likewise when he was committed thither. *Laban* could not but acknowledge, that God had blessed him for *Jacobs* sake. And God blessed the house of *Obed-Edom* because the Ark of the Lord was there; though, while it was among the *Philistines*, wherever it came, the Plague of God went with it. And *Moses* tells the Children of *Israel* once for all, *Deut.* 28. That, *if they did hearken* Deut. 28. *diligently to the voice of the Lord, to observe and do all his* 1, &c. *Commandments; They should be blessed in the City, and blessed in the Field; in the Fruit of their Body, the Fruit of their Ground, the Fruit of their Cattel*, &c. *blessed in their Basket, and in their store; blessed when they come in, and blessed when they go out*; &c. But *if they did not hearken un-* v. 14, &c. *to the voice of the Lord; They should be cursed in all these.* I'll add but one place more to this purpose: And 'tis *Mal.* 3. 16, 17, 18. 'Twas an ill time that the Prophet there speaks of, as appears by the circumstances of the place; and perhaps a time like that of which *Amos* speaks elsewhere, Amos 5. 13. *The prudent shall keep silence at that time; for it is an evil time*; that is, they durst not speak freely what they thought:) But *they that fear the Lord, spake often one to* Mal. 3. 16. *another; and the Lord hearkened and heard it; and a book*

of remembrance was written before him for those that feared
v. 17. *the Lord and thought upon his name; And they shall be mine,*
saith the Lord of Hosts, in that day when I make up my
Jewels; and I will spare them as a man spareth his own Son
v. 18. *that serveth him: Then shall ye return and discern between*
the Righteous and the Wicked, between him that serveth
God, and him that serveth him not. He would make so palpable a difference between the Righteous and the Wicked, that a man could not but see and discern it.

But 6thly, (and 'tis the last thing that I shall take notice of in the explication of this Doctrine) this difference between the Righteous and the Wicked is not thus visible at all times. A difference there is, always; and so great a difference, that the worst condition of a Godly man is abundantly beyond the best of a wicked man: But this difference is not always visible; lying much in Spirituals, and so not discernable by a carnal Eye. Aye, while as to outward things the condition of the Wicked seems much to surpass it. No man judging by outward appearence would take the condition of *Lazarus at the Rich mans Door*, to be better than his that *fared deliciously every day*. And *Solomon* tells us as much from his own experience,
Eccles. 8. 14. *There be just men, saith he, to whom it happeneth according to the work of the Wicked; and again there be Wicked men to whom it happeneth according to the work of the Righteous*:
Eccl. 9. 1 And we cannot always *know love or hatred by all that is before us.* Sometimes God makes a visible difference, even in the Eyes of the World, To stop the mouth of Atheists; that men may be forced *to say, Verily there is a God that judgeth the Earth*; and to revive the Hearts of his people, *lest the Spirits should fail before him, and the Souls which he hath made*: But not always, Because he doth not
Isa. 57. 16. intend them *their portion in this life.* But, how, and when, and as to what persons, God will make bare his arm, and appear visibly to own them in the face of the World;

World; as he doth not particularly inform us before hand, so neither is it necessary for us to know. This we are sure of, That the worst of our sufferings, if we belong to him, shall be less than our deserts; and, our mercies above them. If he grant us withal a glorious condition in this life, we have so much the more cause to bless him; If otherwise, we have yet cause to trust in him for that *Crown of Righteousness he hath laid up for us*: and which he will bestow upon us at that day, when *our light afflictions that are but for a moment* shall have *wrought out for us an eternal weight of Glory.*

1 Tim. 4. 8.

2 Cor. 4. 18.

And thus much for the Explication and the Confirmation of the Doctrine, in the several branches of it. I should next proceed to the grounds and reasons of it as to all the particulars: Why God *indures with much long-suffering the vessels of wrath fitted to destruction*, before he executes his wrath upon them; and why he suffers *the wicked to devour the man that is more righteous than he*: And whence it comes to pass, that they make no better improvement of Gods patience: Why God doth, at the length, appear, in the behalf of his own people that cry unto him, to avenge their cause, and make it visible in the Eyes of men: And, Why he stays so long; or, doth not always do it. But to speak of all these distinctly would require a larger time than the present season will permit. I shall close with a word or two of application.

And the first use shall be that of *David*, Psal. 37. 1. *Fret not thy self because of evil-doers, neither be envious at the workers of iniquity: For they shall soon be cut down as the grass, and wither as the green herb.* Let no man envy at a wicked mans prosperity. *Fret not thy self because of him that prospereth in his way, because of the man that bringeth wicked devices to pass: For yet a little while and the wicked shall be no more; the evil-doers shall be cut off. The wicked plotteth against the Righteous, and gnasheth at him*

Use 1.

Psal. 37. 1.

v. 2.

v. 7.

v. 1.

v. 9.

v. 12.

v. 13. *him with his Teeth: But the Lord shall laugh at him, for he seeth that his day is coming.* The same consideration supPsal. 73. 2. ported *Asaph*, Psal. 73. *My feet* (saith he) *were almost gone,* v. 3. *my steps had well nigh slipt; For I was envious at the foolish, when I saw the Prosperity of the wicked.* But he soon re-v. 22. covers himself, and blames his own folly; *So foolish was I and Ignorant, and as a beast before thee:* For when *he went* v. 17. *into the Sanctuary of God he understood the end of these men;* v. 18. That God had *Set them in slippery places, and they were* v. 19. *brought into desolation, as in a moment.* And truly, whoever considers, but how slight a hold they have in these things; and how, in a moment, they may slip away; will have no great reason to envy those that have no better Possessions. Nay, were they sure to hold them all their time, and go off the Stage in the full Possession of all their Glory: Yet our whole Life, how little is it? It *passeth away like a Vapour*, or, *as a Tale that is told*, in Comparison of *the days of Eternity.*

And, as we should not Envy, so have we as little reason to Fear, the Prosperity of Wicked Men, let their Designs Prosper never so much. As to our selves, we are told by *Christ*; They can *but kill the Body, and no more:* As to the Church of God, 'tis *Built upon a Rock*, which *the Gates of Hell shall not prevail against:* And, as to themselves, how Great soever, that of *Psal.* 49. 16, 17. may be our Direction: *Be not afraid when one is made rich, when the Glory of his House is increased; For when he dies, he shall carry nothing away; his Glory shall not descend after him.*

Use 2. The Second *Use* concerns the Churches Enemies, or the Enemies of God's People: And, it serves to *stain the Pride of all their Glory:* Let no such Man Glory, either of what he hath, or what he is able to do; especially against the Church and People of God. For that which is not

not worthy another's Envy, nor deserves his Fear, is but a slight thing for thee to boast of. 'Tis *David's* Expostulation with *Doeg* the *Edomite*, when he had slain the Priests of God, *Psal.* 52. 1, &c. *Why boastest thou thy self in Mischief, O Mighty Man? the goodness of God indureth continually. Thy Tongue deviseth mischief; thou lovest evil more than good*, &c. *God shall likewise destroy thee for ever, and root thee out of the Land of the Living. The Righteous also shall see and fear, and laugh at him: Lo, this is the Man that made not God his strength; but trusted in his abundance of Riches, and strengthened himself in his wickedness.* Though they may for a while have success, and prosper, as *Doeg* did; Though they may do mischief, and boast of it when they have done; Though God *indure, with much patience, the vessels of wrath fitted for destruction*, and exercise his own People with *manifold tribulations (if need be) for the tryal for their Faith*: Yet we know, that *it is a righteous thing with God to recompense tribulation to them that trouble you; and, to you, rest.* 'Tis but *yet a little while*, and their *Place shall know them no more.*

Psal. 52. 1, &c. — v. 2, 3. — v. 5. — v. 6. — v. 7. — Rom. 9. 22. — 1 Pet. 1. 6.

Lastly, Let us not be over-much dismay'd, at those passages of Providence that we cannot understand. What though we see sometimes the Wicked exalted, and Saints lie in the dust? Nay, what though we see Nations and Kingdoms turned upside-down, and emptied from Vessel to Vessel, or tossed (as it were) like a Tennis-Ball, from hand to hand, from hazard to hazard; and know not, all the while, what God is a doing? 'Tis enough for us that God knows, and, that he will accomplish his own Designs. *When the Heathen rage, and the People imagine a vain thing; when Kings of the Earth set themselves, and Princes take counsel together; He that sits in Heaven shall laugh them to scorn; the Lord shall have them*

Use 3. — Psal. 2. 1. v. 2. — v. 4.

them in derision: And wherein they deal proudly he is above them. Nor need we be over-sollicitous about it. The Sins of Men, we may, and we ought to be humbled for; and bewail the Bloodshed and Desolation that is made in the Earth: As to the Church of God, we may resolve with *David*, Psal. 46. 2. *We will not fear though the Earth be removed, though the Mountains be carried into the midst of the Sea, though the Waves thereof roar and be troubled, though the Mountains shake with the swelling thereof: For God is in the midst of her, she shall not be moved:* As for our selves, we are taught by St. *Peter*, to *commit the keeping of our Souls to God, in well-doing, as to a faithful Creator:* Onely observe the Apostles limitation; 'Tis *in well-doing:* And therefore we must take heed (*First*) that we do not omit any thing of duty which God requires of us for his Churches good; And (*Secondly*) That we act nothing against it: *Meroz* was *Cursed*, and *Cursed bitterly*, because she *came not out to help the Lord against the Mighty*; and would have been much more, had she helped the Mighty against the Lord; But, having done our duty, we may safely commit the success to God: And, as to the General Issue, we have this assurance, that *all things shall work together for good to those that love God* In the mean time, though we know not how, or when, or by what hand; yet we know in the general, that God will, in his own time, and in his own way, plead the cause of his Servants, and execute Vengeance upon his Adversaries; and that so evidently, that Men cannot but see it, and see the hand of God in it. *The Righteous shall rejoyce when he seeth the Vengeance, he shall wash his feet in the blood of the Wicked; so that a Man shall say* (and cannot but say) *Verily there is a reward for the Righteous; Verily there is a God that judgeth the Earth.*

Sermon IV.

At St. *Maries* in *Oxford*, *January* 16$\frac{59}{60}$.

Psalm LVIII. *ver.* 11.

So that a Man shall say, Verily there is a Reward for the Righteous, Verily he is a God that Judgeth in the Earth.

THe last time I had occasion to speak in this Place, I made entrance into these words; And observed from them this Doctrine:

That whatever the Atheistical thoughts of Men may be ready to conclude, from the Patience and Forbearance of God in executing Judgments: He will yet, in his own time, and way, declare his Righteousness in the sight of the World, by executing Vengeance upon his Enemies, and vindicating the cause of his own People. Doct.

For the more distinct handling of which Doctrine, I took it in pieces, and considered it, as containing in the Bowels of it, these Six Propositions.

1. That God doth many times forbear long before he doth Execute Judgments on Wicked Men.

2. That, upon this Forbearance, Atheistical Spirits are apt to promise themselves impunity, and take to themselves a liberty of sinning more freely.

3. That, however God bear long, yet he will not bear always. Judgment will, at length, overtake them, how slowly soever it may seem to follow.

4. That,

4. That, together with the Ruin of his Enemies, God doth send Relief and Succour to his People.

5. That God doth many times make so manifest a difference, between his dealings with his People, and with his Enemies, that Men cannot but see it, and take notice of it.

6. That, yet, this Difference is not thus visible at all times.

Reasons. And, having then dispatched the Explication and Confirmation of the Doctrine, in all the Branches of it; I shall now proceed to the Grounds and Reasons of it, as to all the Particulars. And therefore shall reduce them to Six Heads, Answerable to those Six *Propositions* contained in the Doctrine.

1. *First*, Therefore, we are to Inquire, Whence it comes to pass, that God doth *indure, with so much Patience, the Vessels of Wrath fitted to destruction*, before he does Execute Wrath upon them? And, how sure soever it be in the Issue, yet Judgment doth not always tread on the heels of Sin; but, many times, come limping after.

1. The first and proper ground of which, is the Patience and Long-suffering of God. *The Lord is slow to Anger, and of great Power*, Nahum 1. 3. Where, if I mistake not, by the *Power* of God, is meant, not so much his Ability to *Punish*, or be Avenged when he pleaseth, (though that be a Branch of Power too;) as his Ability to *Bear*, and Forbear, notwithstanding Provocations. And, sutable to this, is that of *Moses*, *Numb.* 14. 17, 18. where he pleads the *Power* of God, when he would have him *Pardon*. *And now, I beseech thee, let the POWER of my Lord be great; according as thou hast spoken, saying, The Lord is Long-suffering, and of great mercy, forgiving Iniquity and Transgression.* *Tolerantia* is accounted a part of *For-*

Fortitude. 'Tis a piece of Valour and Courage, to be able to bear an Injury. As, on the contrary, 'tis *ira impotens*, and *impotens ira animus*, a kind of μικροψυχία, *a narrowneſs of Spirit*, to be *Impatient*. And therefore God, who, of all other, is moſt μακρόθυμος and μεγαλόψυχος, is therefore *Longanimis*, Patient, Long-ſuffering, Bearing and Forbearing, beyond all others; that it may appear, even when he doth puniſh, that it is not out of an Impotency of Paſſion, but of Mature Deliberation, what he doth. And, thus much is imply'd in that of *Iſai.* 55. 8, 9. *My thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord; for as the Heavens are higher than the Earth, ſo are my ways higher than your ways, and my thoughts than your thoughts:* Arguing from hence, his readineſs not to forbear onely, but even to forgive and *abundantly pardon.* And this Divine Patience in God is the moſt immediate and proper ground from whence this Long-forbearance doth ariſe.

2. A farther Reaſon why God doth ſometimes forbear, and not puniſh preſently, is, becauſe their Iniquities are not yet full. Which is the reaſon alledged by God himſelf, *Gen.* 15. 16. why he did not preſently give to *Abraham* the Promiſed Land, but that his Seed muſt wait for it till the Fourth Generation; *Becauſe the Iniquity of the Amorites was not yet full.* But, when they ſhould have filled up the Meaſure of their Iniquity, then were they to be rooted out, and the People of God to ſucceed in their Places. And, ſhould not God do thus ſometimes, but always execute Judgment on Wicked Men upon their firſt Enormous Sins; it would never appear to the World, what a deal of Wickedneſs there is in the heart of Men. If *Nero* had been ſooner cut off, it would not have appeared what a Monſter he was. If *Hazael* had not been reſpited a while, the World would never have ſeen, what himſelf could not at firſt believe,

of all the Wickedneſs which he ſhould afterwards commit. *Is thy ſervant a Dog* (ſaith he to the Prophet) *that he ſhould do this great thing*, 2 King. 8. 13. And daily experience brings to light ſuch vile Abominations, as, were they not actually committed, we ſhould hardly believe poſſible. *Nemo repente fuit turpiſſimus.* That *ſin* therefore might appear *exceeding ſinful* (as the Apoſtles Language is,) and that it may be made manifeſt, what a deal of Wickedneſs is in the Heart, God reſpites the Puniſhment of former ſins, that they may have leiſure and opportunity, by filling up the Meaſure of their Iniquities, to diſcover the vileneſs that is in their heart.

Juv. Sat. 2.

Rom. 7. 13.

3. Another Reaſon of God's Forbearance, is, ſometimes, from thoſe Real Thoughts of Kindneſs, and Good-will, which he bears to ſome who are yet Wicked. Many of whom, how vile ſoever, for ſome time, they may appear to be, do yet belong to God's Election of Grace: whom therefore he will not cut off while they are yet in their Sins. If God had cut off *Manaſſeh* in the height of his ſins, while he was *filling Jeruſalem with innocent blood from corner to corner*; we had never heard of his Repentance and Reformation; of which we have a large Account, 2 *Chron.* 33. If *Saul* had been cut off, while he was *making havock of the Church*, and *breathing out threatnings and ſlaughter againſt the Diſciples*; we had loſt a *Paul*, who became afterwards an Apoſtle, and an Eminent Inſtrument in the Church of God, *labouring more abundantly than they* all.

2 King. 21. 16.

Act. 8. 3. Act. 9. 1.

1 Cor. 15. 10.

4. God doth it ſometimes, to render thoſe the more inexcuſable, who, notwithſtanding this his Patience and Forbearance, ſhall perſiſt in Sin. When God may ſay of them, as of his Vineyard, Iſa. 5. 4. *What could I have done more that I have not done?* or, of *Jezabel*, Rev. 2. 21. *I gave her ſpace to repent, and ſhe repented not:* as it is an aggravation of their ſins, rendering them the more heinous;

heinous; so is it a vindication of God's Justice and Severity, when, after so much Abused Patience, it breaks out into Fury. *Thou art therefore inexcusable, O Man,* (saith the Apostle, *Rom.* 2. 1, 4, 5.) ἀναπολόγητος, one for whom no Excuse, no Apology can be made; when, *despising the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance, thou treasurest up to thy self Wrath against the day of Wrath, and Revelation of the Righteous Judgment of God.*

And thus you have the Reasons, why God doth sometimes bear long, before he Executes Judgment on Wicked Men.

II. We are, in the next place, to Inquire, Whence its comes to pass, that they make no better use of this Patience and Forbearance, than to take Liberty of Sinning the more Freely? *These things hast thou done, saith God, and I kept silence; and thou thoughtest that I was altogether such a one as thy self,* Psal. 50. 21. And it comes to pass,

1. From a Principle of Atheism, that is in the hearts of Wicked Men. *The Fool hath said in his heart, There is no God*; and then 'tis no wonder, if *they be corrupt, and do abominable works,* as it there follows, Psal. 14. 1. *If God be not in all his Thoughts,* (as Psal. 10. 4.) it is not strange, Psal. 10. 4. that *his ways are always Grievous,* that *his Mouth is full of* V. 5. *Cursing, and Deceit, and Fraud, and under his Tongue, Mischief and Vanity*; Or, *that he sits lurking in secret places* V. 7. V. 8. *to Murder the Innocent*, when once *he hath said in his* V. 11. *heart, God hath forgotten, he hideth his face and will never see it.* Corrupt Affections make them *Wish* there were no God; and that bribes their Corrupt Judgments to *Think* there is no God: And then, 'tis easie for *the Wicked to contemn God*, when *he hath said in his heart, Thou wilt not require it*, Thou wilt never call him to V. 13. Account for it. Or, as those in *Job*, Chap. 22. 13, 14. that

say, *How doth God know? Can he Judge through the dark Clouds? Thick Clouds are a covering to him that he sees not; and he walketh in the Circuit of the Heavens*; far enough off, they think, from taking notice of what is done by Men on Earth: And therefore (as it there follows, *ver.* 17.) *they say unto God, Depart from us; and, What can the Almighty do?* 'Tis a vain thing to think, That those who *Have no Conscience of God*, should *Make any Conscience of Sin*; That they who think, that either there is no God, or that God regards it not; will, by dictates of *Ingenuity*, or I know not what Succedaneous *Moral Principles*, be kept from any Mischief, of which they may hope to make Advantage. *The Fear of God*, saith *Abraham*, *is not in this place*, and therefore *they will slay me for my Wifes sake*, Gen. 20. 11. As taking it for granted, That those who fear not God, will not be afraid to Sin. And, according as these Atheistical Thoughts are more or less Predominant, so are they more or less Licentious in Sinful Ways.

2. From a Principle of Self-flattery. Every Man, as he is apt to wish himself well; so is he naturally prone also to think well of himself; and even to promise themselves *Peace and Safety*, *when Sudden Destruction comes upon them*. They are very hard to believe any thing, that God should bring them out of conceit with themselves, or make them think that their own Condition is not good. Yea, those things which they Condemn in others, they will be ready to Justifie, at least Excuse, in themselves. Like those of whom *Moses* speaks, Deut. 29. 19. *And it shall come to pass, that when he heareth the words of this Curse, he shall Bless himself in his heart, saying, I shall have Peace, though I walk in the Imagination of my heart, to add Drunkenness to Thirst.*

3. From a Principle of Sensual Security. While Men live by Sense, and not by Faith; no wonder if they be more

more Acted by the Sense of Present Impunity, than by the Threatnings of Future Wrath. Τὰ πόῤῥω ὲ φοβεῖνται, was the *Philosopher's* Observation long ago. Men are not much affected with things at a distance. And therefore, if they can but in their Thoughts, *put the Evil day far from them*, they will not be much troubled at it. *If Sentence against an Evil Work be not executed speedily*, they'll hope to do well enough; that either it will not come at all; or, not yet; or, that many things may intervene to divert the dint of it; That either the Rule is not so strict as Men would make it; or, God not so severe as he is pretended to be; that their Good Intentions shall make amends for their Evil Actions; or, some Good Deeds for other Miscarriages; or, that at least they have Time enough yet before them to Repent, and so Escape; with a Hundred the like *Fig-leaves* to hide their *Nakedness*.

Ar. Rhet.

Amos 6.3.

Eccles. 8.11.

4. We may add also, as a farther Reason, those External Concurrent Causes, which help to promote these Internal Corrupt Principles; as, the Sollicitations of Satan; who is as busie to Suggest such Imaginations, as they are greedy to Entertain them; The Variety of Sensual Divertisements, which permit them not to entertain severer thoughts; and, like the Noise of Drums, or other War-like-Musick, drowns the unpleasant Screetches of dying Persons: The multitude of Worldly Imployments, and other diversions, which afford no leisure to Thoughts of another Nature; with many other the like External Causes; from whence, together with those fore-mentioned, it comes to pass, that they make no better improvement of God's Patience, than as if they were *delivered, to Commit all these Abominations.*

And thus I have shewed the Reasons, both why God doth bear long with Wicked Men, and, why they make no better use of it.

We

III. We are next to shew, why God, who bears thus long, doth yet, at the last, proceed to Judgment, not suffering the Wickedness finally to escape. And, it is,

Hab. 1. 13. 1. From the Holiness of God; who is *of purer eyes than to behold Iniquity*. God cannot sin himself, and he will not allow sin in any others. 'Tis that which God hates where-ever it is: And though not always *odio redundante in personam*, (as the School men speak,) but loves the persons of those that are his, notwithstanding their sins, for *Christ*'s sake; yet their sins he hates always; and the persons also of those who finally persist in them.

2. From God's Vindicative Justice; whereby he doth not only Hate sin, but also Punish sin. For though I shall not take upon me, to assert a Natural Necessity in God, obliging him to Punish, to the utmost, every sin; and, that it were not lawful, , or not possible, for him, if he would, to remit any punishment which he may inflict, without a valuable consideration, or satisfaction; Because I doubt, whether it be not too great presumption in us Creatures, (at so great a distance, and under so great an impossibility, fully to comprehend the Divine Essence,) to set Bounds, or prescribe Laws to God, of what he may, or may not do: Yet, that God *will* be satisfied, in point of Justice, for every sin, either by the sinner himself, or by his Surety for him, we need not fear to averr; being clearly Taught it, by God's discovery of his own Will. And therefore, without determining, whether God's Vindicative Justice do oblige him to Punish; we may safely Assert, That, when he doth Punish, it is an exerting of that Vindicative Justice, and proceeds from it.

3. I may add also the Decree of God, together with his Threatnings and Predictions, in pursuance of that his Decree; whereby he doth ascertain the exerting of that Vindicative Justice in the Punishment of Sin: And, all

all the Declarations of his Will in this kind; whether by those Natural Impressions, or Instincts (as they are usually called) and the Innate Principles of Moral Truths, implanted in Man's Nature; which, even the *Heathens* themselves have not been able to shake off, or to blot out; or by the more clear Discoveries of it in his Revealed Will. Both of which speak clearly, That there is a Divine Vindicative Justice, which will be some way or other satisfied for the Sins of Men. And, in pursuance of this his Revealed Will, it is, that he proceeds, at last, to Punish, how long soever he do first forbear.

IV. Having thus given the Grounds of God's punishing Wicked Men; we may, on the other hand, observe the like Analogy, in Assigning the Grounds of Asserting and Vindicating the Cause of his own People, and doing good to them.

1. From the Goodness of God. Which being Essential to God, is the Original of all that Goodness which is any way derived upon the Creature. *Thou art Good, and dost Good*, Psal. 119. 68. For, as the Holiness of God, and his Hatred of Sin, gives rise to his Vindictive Justice; so is God's Goodness, the Source and Fountain of all his Bounty to the Creatures, whether of pure Liberality, or Remunerative Justice, or of Pardoning Grace and Favour.

2. More particularly, From the Mercy of God; (an Attribute, no less Essential to him, than that of Justice;) whereby he doth Good *miseris & male meritis*, to otherwise-miserable, and undeserving, or rather mis-deserving Creatures. That there is in God such an Attribute, is evident from the frequent Celebration thereof in Scripture; as particularly that of God himself, *Exod.* 34 6,7. where he Proclaims himself, *The Lord, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, Forgiving Iniquity, Transf-*

Transgression and Sin. And, though the Exertion, or Exercise of this Divine Attribute be purely Arbitrary, and depend wholly on the VVill of God; (For whatever may be imagined concerning a necessity of Exerting Vindicative Justice; yet, doubtless, there is no Obligation upon God, Antecedent to the Resolutions of his own VVill, to put forth Acts of Mercy, to one Creature more than to another, nor indeed to any, unless he please:) I say, Though these Exertions be purely Arbitrary, and depend wholly upon God's VVill, without any Antecedent Obligation: Yet, when there are Exertions of this kind, that 'tis from the meer Mercy of God they do proceed, is evident. *'Tis of the Lord's Mercies, that we are not consumed; because his Compassions fail not. They are renewed every morning; great is thy Faithfulness,* Lament. 3. 22, 23.

3. VVe may add also, the Eternal Decrees of God; whereby he doth ascertain the Exertion of this his Gracious Attribute, in shewing Mercy: Together with the Discovery, and Manifestation of that his Resolution; whereby he hath made it known to the VVorld, that he is resolved so to do. Of which, though there may be some dark foot-steps in the Mind of Man by Nature, and God's Providential Dispensations; of which the Heathens have made some Discoveries, from the Punishment of Vice, and Reward of Vertues. Yet our Clearest Evidence is from the VVord of God, Publishing the *Gospel* to Man-kind; and therein a Resolution to do good, both here and hereafter, to those that are his in *Christ*; *in whom all the Promises are Yea and Amen,* 2 Cor. 1. 20.

And thus you have the Reasons, both, why God doth Punish the VVicked, and, why he shews Mercy to his own People.

But, because both these might seem sufficiently salved in consideration of their future Condition, though there were not any signal difference made between them, as to the

the things of this Life; which yet we have shewed that many times there is: VVe are therefore next to inquire the Reasons, VVhy God doth here many times make so visible a difference, even in the eyes of the VVorld, in Vindicating the Cause of his own People, and Exemplary Judgments on his Enemies? And he doth it for such Reasons as these.

1. To Stop the Mouth of Atheists; who would otherwise be ready confidently to conclude, That either there is no God, or that he will do neither Good nor Evil.

Now God, by such discoveries of his Severity and Justice on the one hand, and of his Favour and Gracious Protection on the other, puts a Check to that their Confidence, and doth oft Extort a Confession from them, whether they will or no. Witness that of *Pharaoh*; who, though at first he despised the *God of Israel*, with that Scornful Demand, *Who is the Lord, that I should obey him, to let Israel go?* yet was constrained, at length, to Acknowledge him, and seek to *Moses* to Intercede for him. In like manner the *Philistines*, though, at first, Triumphing, upon their taking of the Ark of God, 1 *Sam.* 5. yet by the sore hand of God, that was heavy upon them, they were forced to Acknowledge him, and send it home, *Chap.* 6. And *Nebuchadnezzar*, who, in the heighth of his Glory, would needs have all to *fall down and Worship the Golden Image that he had made*; was, by the Miraculous Delivery of the Three Children, from the Fiery Furnace, Convinced, and made to Acknowledge the God of *Shadrach*, *Meshach* and *Abednego*, and that there was none like him. And, while he was Glorying in *Great Babylon, which himself had built for the House of his Kingdom, by the Might of his Power, and for the Honour of his Majesty*; he was, *the same hour, driven out, from amongst Men, to the Beasts of the Field*, and continued amongst them; till he came to Acknowledge the *God of Heaven*; *whose Kingdom ruleth*

Exod. 5. 1, 2.
Exod. 8. 8. & 9. 27, 28. & 10. 7, 8. 17, 18.
Dan. 3. 5. v. 26, 29.
Dan. 4. 30. v. 31, &c.

leth over all. So *Darius*, when he had made a *Decree*, that none, under the Penalty of being *cast into the Lion's*
Dan. 6. 7, 9. *Den*, should, *for Thirty days, ask any Petition of any God or Man, save of him only*; was, by *Daniel's* Miraculous
Vers. 20, 26, 27. delivery, forced to acknowledge *the God of Daniel.* And, 'tis the Reason which the Text points at; *So that a Man shall say, Verily he is a God that Judgeth in the Earth.*

2. He doth, by this means, not onely stop the Mouths of Atheists, and, by a forcible Conviction, compel them to acknowledge him; but doth open the Mouths, both of them and others, to Praise him; and gets himself a glorious Name. *For this very cause* (saith God, of *Pharaoh*) *have I set thee up, to shew my Power in thee, and that my Name may be declared throughout all the Earth*, Exod. 9. 16. And, when *Israel* was, by a Mighty Hand, and an Out-stretched-Arm, delivered out of *Egypt*, and *Pharaoh* and his *Host drown'd in the Red-sea*, (or *Idumean*
Exod. 15. 1. v. 20. Sea;) *Moses* with the Men, and *Miriam* with the Women, Sing a Triumphant Song, Celebrating the Power of God, *Exod.* 15. So *Debora* and *Barak*, upon the destruction of *Sisera* and his Host, *Judg.* 5. And *Nebuchadnezzar*, upon God's delivery of the Three Children out of the Fiery Furnace, doth not only acknowledge (as we
Dan. 3. 28. said before) but *Bless the God of Shadrach, Meshach and Abednego, who had sent his Angel, and delivered his Ser-*
v. 29. *vants*; And *makes a Decree, That of every People, Nation and Language, whosoever should speak any thing amiss against the God of Shadrach, Meshach and Abednego, should be cut in pieces; because there is no other God that can deliver after this sort*, Dan. 3. 28, 29. And the like of *Darius*, upon the delivery of *Daniel* from the *Lyons Den*, Dan. 6. 26. And *Nebuchadnezzar*, when he returned from the Beasts of the Field, and was restored to his Kingdom; *Now I Nebuchadnezzar* (saith he) *Praise, and Extol, and Honour the King of Heaven*, &c. Dan. 4. 37. and Publisheth a Solemn

Solemn Declaration, (*To all People, Nations and Languages, that dwell on the Earth,*) of that whole proceeding, *Dan.* 4. 1, &c. So, when *Sennacherib* had *sent Rabshakeh to Reproach the Living God*, how great a Glory did God gain to himself, in the ruin of him and all his Host? When *Peter* was Imprisoned, and the next day to be put to Death; How glorious a Deliverance did God, by his Angel, work for him? *Acts* 12. But, 'twere endless in particular to insist on all. 2 King. 18 & 19.

3. God doth it for the necessary support of his People: who, should not God sometimes come to succour them, would be ready to sink under Discouragements. And 'tis the Reason which God himself gives, *Isa.* 57. 15, 16. lest *the Spirit should fail before him, and the Souls which he hath made.* And Psal. 125. 3. *The Rod of the Wicked shall not rest upon the Lot of the Righteous, lest the Righteous put forth their hand unto iniquity.* God *knows our frame, and whereof we are made, and remembreth that we are but dust*; he knows that our Strength is not as Iron, or our Bones as Brass; and therefore *will not contend for ever*, or suffer the Wicked always to prevail. He knows that we are Flesh, as well as Spirit; and sees fit to favor the Weakness of the one, as well as to exercise the Graces of the other. Somewhat of Experience to incourage our Sense, as well as of Promise to feed our Faith. Psal. 103. 14. Isa. 57. 16.

4. He doth it also for the Encouragement of others, who yet stand off, to come in. The Churches seasonable Prosperity, is a great means of its Inlargement. When the Church flourisheth, the Prophet tells us, that *Seven Men shall take hold of the skirt of him that is a Jew.* When *Haman*'s Wicked Devices against the *Jews* were disappointed, *many of the People of the Land became Jews.* I know 'twill be said, That those who come upon no better Principles, are but Rotten Members at the best, and the Church of God not really augmented by them. And Esth. 8. 7.

'tis true; if nothing but Outward Succeſs move them. But it doth not hence follow, that by this means it is not really increaſed. For, thoſe, that by ſuch Arguments, are moved to hearken after *Chriſt*, may, upon better Reaſons, Imbrace him. Thoſe who came firſt, only upon the Invitation of the VVoman of *Samaria*, 1 Joh. 4. 39, 41, 42, did afterward *believe, becauſe of his own words.* Many that came but to ſee *Chriſt*'s Miracles, or to eat of the Loaves, might, before they went away, be Inſtructed to cloſe with him upon better Terms. *Zaccheus* came forth but to See *Chriſt*, not to Believe in him; yet became a Believer upon that Occaſion. And many, who, for hope, or fear, or faſhion-ſake, are brought to frequent the Ordinances, have, thereby, been wrought upon to become True Believers; who, had they been ſuffered, or incouraged wholly to forbear, had probably periſhed for want of it. Nor is it enough to ſay, that God will take care for the Converſion of thoſe who belong to his Election. For, though that be true, yet, 'tis as true, that God doth take care for it by means of his own appointing. And, as we have reaſon to believe, that although God hath appointed how long every Man ſhall live; yet, if he have Decreed alſo, to ſuffer ſuch or ſuch a Man, upon this Preſumption, wholly to Abſtain from Food; he hath Decreed alſo, that he ſhall ſtarve for want of it. And the like alſo of the Means of Grace.

VI. Having thus ſhewed the Grounds, or Reaſons, why God doth ſometimes make ſo viſible a difference, in his Diſpenſations, between the Righteous and the Wicked; in Puniſhing the one, and Protecting the other: We are, in the laſt place, to give the Reaſons, Why it is not always thus; but that ſometimes the Righteous with the Wicked are Swept away in a Common Calamity, or (as the Prophet ſpeaks) that *the Wicked devoureth the Man that is more Righteous than he*; eſpecially ſince ſo much advantage

Hab. 1. 13.

vantage, as hath been shewed, ariseth from the Prosperity of the Righteous.

1. The First and main Ground of it, is, because this World is not the proper Scene of God's *rendring to every Man according to his Deeds*; but it shall be done, *in that day when God shall Judge the Secrets of Men by Jesus Christ.* Rom. 2. 6. v. 16. God hath indeed *appointed a Day, in which he will Judge the World in Righteousness, by the Man whom he hath ordained*; that is, by Jesus Christ, *who is ordained of God to be Judge of Quick and Dead:* But that Day is not yet; and therefore *we have need of Patience, that, after we have done the Will of God, we may receive the Promise; waiting for the Coming of our Lord Jesus Christ.* As *Christ* saith of his Kingdom, *My Kingdom is not of this World*; so may his Saints say too, *A Kingdom* they have *prepared for them,* and *a Kingdom that cannot be shaken*; but it is not of this World, *'tis reserved in Heaven for them. If my Kingdom*, saith Christ, *were of this World, then would my Servants fight, that I should not be delivered to the Jews:* And I may say, If the Saints Portion were in this Life, then would their Outward Condition be far more Glorious than now it is; nor would they be exposed to the VVrongs and Injuries that here they suffer. But God, who hath prepared better things for them, may be therefore the more sparing in the petty things of this World. 'Tis our Saviour's own direction, *To lay up our Treasures in Heaven, where neither Moth nor Rust corrupt, and where Thieves do not break through and steal*; that *where our Treasure is, our Hearts may be also.* If, withall, we have somewhat in this life too; that is but, as it were, cast in over and above, by way of *Addition*, or Surplusage. Which, if we have, we must be Thankful; if not, we must be content: Nor have we any Just Cause to Complain; when as *these Light Afflictions, that are but for a Moment, work out for us a far more Exceeding and Eternal Weight of Glory.* Act. 17. 31. Act. 10. 42. Heb. 10. 36. 1 Cor. 1. 7. Joh. 18. 36. Matt. 25. 34. 1 Pet. 1. 4. Joh. 18. 36. Matt. 6. 20, 21. v. 33. 2 Cor. 4. 17.

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2. A farther Reason of this proceeding, is, That God may hereby discover to the World, that his Servants do not Serve him meerly for Outward Things, but upon Higher Principles. 'Twas the Devil's Slanderous Accusation of *Job*, That, if God should *take from him all*
Job. 1. 11. *that he had, he would Curse him to his Face.* No, saith God, I'll make it evident, that *Job* is no such kind of Person; and therefore, for the Credit of his Integrity, and Confutation of that Calumny, he was stripped of all those Outward Things, and held his Uprightness notwithstanding.

3. The Necessity of the Saints themselves do sometimes call for it. The People of God do sometimes need
Psal. 119. 75. Correction; and God *in very faithfulness doth Afflict them.* Persons and Churches are apt to gather Rust by Rest. And God sees Reason sometimes to make use of Enemies to Rub it off. *I said, in my Prosperity* (saith
Psal. 30. 6. *David*) *I shall never be moved*; But, that Carnal Security might not grow upon him, *God hides his Face, and*
v. 7.
2 Cor. 12. 7. *he is Troubled.* And St. *Paul* had need of *a Thorn in the Flesh*, whatever that were, *lest he should be Exalted Above Measure, through the abundance of Revelation.*

4. Because the proper Exercise of some Graces, is never more seasonable, than in the want of Outward Prosperity. God therefore, that he may at one time or other shew forth the Beauty of all his Graces, puts his Servants into Variety of Conditions; that so all his Graces, some in one, some in another, may, at several seasons, be made manifest. *Job's Patience* had never been so conspicuous, if he had had nothing to suffer: Nor *Moses* his *Meekness*, if never Provoked; and the like of others: And so, both they would have lost the Credit, and Comfort, and God the Glory, of his various Graces; which all, jointly, do render a more Glorious Lustre, than one, or some few, alone.

5. God

5. God doth by this means gain to himself a greater Glory, of his Power and Wisdom, in carrying on the Interest of his Church and Children in the midst of Opposition, notwithstanding the Malice of Potent Enemies; than if none such were. 'Tis no such great Credit for a General, to Conduct a well-accomplish'd Army, when there is no Enemy to oppose it; As to Conduct a small handful of Men, through Streights, Difficulties and Dangers, in spite of a Strong and Potent Enemy, that hath all advantages of doing them Mischief: Which, as it requires the more Skill and Vigilance, so is it more Glorious and Honourable. That God therefore may make his Glorious Conduct the more Conspicuous; he is pleased, sometimes, to Lead his Little Flock through an Army of Wolves; and, through a Tempestuous Sea, Conduct them to a safe Harbour; and so, through a Variety of Providences, and Seasonable Exercise of Various Graces, discover a Beauty in both, and bring them to Heaven at last.

And thus I have done with the Reasons of the Doctrine in all the Branches of it.

You'll Ask, possibly, after all this, Who they are that I mean by *God's People:* and, VVho, by *his Enemies.* Or, perhaps, you will *not ask*; but (as the Guise is now adays) take upon you to determine without Asking, that I mean, such and such, as every one list to Censure; The Parliament; the City; the Army; that which was, or that which is; or this, or that Party of Men, as they stand Distinguished amongst us at this Day, upon Civil Accounts: and then, Odiously Represent the Sermon accordingly; as if they had been Nam'd.

For my own part, I shall not be at all Sollicitous to Answer this Question; much less to single out some one Party of Men (as thus Distinguished) as if they all, or only they, were the People of God, to whom these Promises belong; and, all others, his Enemies. I mean, by *God's*

People,

People, those that are so indeed, (of whatsoever Part or Party;) and, by the *Enemies of God*, those that are indeed such. For, though I do not deny, but that even Good Men may Temporally suffer, when they are out of their way; and VVicked Men, ingaged in a Good Cause, may, upon that Account, partake of Temporal Blessings: Yet the Sufferings of the one must not be understood to debar them wholly from their Right to the Promises; and the Success of the other is more than by the Promise they can lay claim to.

As to Particular Persons; it is not their being *of this or that Party* (as Civilly distinguished amongst us) that will give them a Right to Heaven, or God's Favour; but, being *Truly Pious*. A Good Man, may, upon Mistake, be ingaged on a VVrong Side. But, if he act in the Integrity and Simplicity of his heart, with a sincere desire and endeavour to obey God, according to the best of his Knowledge and Ability; God may accept the Sincerity, and Pardon the Mistake. Yet this doth not excuse him from having Sinned: Nor can I secure him that he shall not some way or other suffer from God for it, (and be Saved, *so as by fire.*) Like those of *Beth-shemesh*, for *looking into the Ark*: And *Uzzah* for *touching it*, though with no Ill Design. So *Josiah* miscarried at *Megiddo*; as *Jehoshaphat* was like to have done at *Ramoth Gilead*. But, if the Man be VVicked, how Good soever the Cause be, it will not bring him to Heaven.

1 Cor. 3. 15.
1 Sam. 6. 19.
2 Sam. 5, 6, 7.
2 King. 23.
1 King. 22.

As to Churches, States, or Publick Societies of Men: There is great Incouragement to hope for Good Success, when Ingaged in a Good and Just Cause; if they do not foil it by their own Miscarriage therein. VVhich may be done, as we find in the Case of *Achan*, *Josh.* 7. and the *Israelites* against the *Benjamites*, Judg. 20. and many others.

And the Sins of a Society may be so great, as that, notwithstanding

withſtanding the Righteouſneſs of ſome few, Judgment may overtake them. As we find in God's own People; who, (beſide many leſſer defects,) were, (for this Reaſon) carried Captives to *Babylon*; and, afterwards, deſtroyed by the *Romans*. And, What is become of the *Ten Tribes* (which were carried Captives by the King of *Aſſyria*) we know not to this day. The Seven Churches of *Aſia* (ſometime Famous Churches) have now *their Candleſtick removed from them*. And moſt of the *Greek* Churches are not in much better Condition. For though God have Promiſed, *to be with his Church to the end of the World*: yet, not always, in the ſame place. And, in ſuch Caſes, the Righteous may be ſwept away in a Common Calamity; or, *but deliver their own Soul*. 2 King. 17. Matt. 28. 20.

And, after all, much muſt be left to the Wiſdom of God, who, for Reaſons beſt known to himſelf, *may pull down one, and ſet up another*.

But, upon the whole matter (whatever Variety there may be, as to Particulars,) thoſe, who are Sincerely Pious, and do truly fear God, may depend upon it, that, firſt or laſt, (when all Accounts are caſt up) *it ſhall be well with them that Fear God, which fear before him; But it ſhall not be well with the Wicked. Say ye to the Righteous, it ſhall be well with him; for they ſhall eat the fruit of their doings*: But, *Wo to the Wicked, it ſhall be ill with him; for the Reward of his Hands ſhall be given him.* For, *Verily there is a Reward for the Righteous; Verily there is a God that Judgeth the Earth*. Eccleſ. 8. 12, 13. Iſa. 3. 10, 11.

Sermon V.

Israel's Duty for their Great Deliverance. Set forth in a *Sermon* at *White-hall*, *Decem.* 2. 1660. To King *Charles* the Second, soon after his Restauration.

Deut. X. *ver.* 12, 13.

And now, Israel, What doth the LORD thy God require of thee; but, to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul; To keep the Commandments of the LORD and his Statutes, which I command thee this day for thy good?

THIS Book of *Deuteronomy*, is little more than *Moses's* Farewel Sermon to the People of *Israel*; whom he had brought out of *Egypt*, led through a Wilderness for the space of Forty years, and now Conducted to the Borders of *Canaan*.

'Tis true, that when he had brought them thus far, God would not suffer him, though he much desired it, to put them into Possession of that Good Land: But took Advantage of a Small Miscarriage (as a Man would think,

Deut. 3. 25, 26.

think, in ſo *Faithful a Servant* as *Moſes* was,) to deny him that Requeſt. *See the Land* he might, but he might not enter in; Becauſe, by a little *Impatience*, upon a great Provocation, this Pattern of *Meekneſs*, had offended the Lord at *the Waters of Meribah*. So ſmall a matter, if God will deal ſeverely, may blaſt the Hopes of a Great and a Good Man, as to Temporal things. Heb. 3. 5. Deut. 32. 51, 52. Numb. 20. 10, 12. Numb. 27. 12, 13, 14.

But, being now to leave them, and put over that Charge to *Joſhua*, (who was to accompliſh the Work *Moſes* had begun, and carried on thus far;) He doth (with much Affection, and Faithfulneſs,) recount the variety of God's dealings with them, and of theirs with him. Deut. 3. 28.

He ſets before them, How much, and how freely, God had acted for them; notwithſtanding their Unworthineſs, and manifold Provocations: And yet, How ſeverely God did ſometimes Chaſten them, for their Miſcarriages, though he did not deſtroy them utterly.

He tells them, How Mindful God had been of them, (to Preſerve them in Dangers, to Direct them in Difficulties, to Supply their VVants, and to Provide for them in all their Exigences;) though they had been very apt to Forget him.

He ſhews, How good a Law God had given them; and, how much for their Honour and Intereſt it would be to keep it: and yet, how ready they had been to break it.

He ſhews, How God had made a fair Overture, of giving them a ſpeedy Poſſeſſion of that good Land, in a ſhort time, (within a few Months after their coming out of *Egypt*;) and, that they had no more to do, but, at God's command, to go in and poſſeſs the Land: though, by reaſon of their own perverſeneſs, he had ſince made them wander for Forty years.

He ſhews then, How that, after all this, God had brought them again to the borders of *Canaan*; and was now

now (if it were not their own fault) putting them into Poſſeſſion. He had already ſubdued before them, *Sihon King of the Amorites*, and *Og the King of Baſhan*, (an Argument of what he was ready to do with the reſt of thoſe Nations with whom they ſhould encounter,) and they were juſt now to go over *Jordan*, to Poſſeſs that good Land which God had Promiſed to their Fathers, to *Abraham*, *Iſaac* and *Jacob*, that he would give them.

And now, (ſaith he) *O Iſrael, what doth the Lord thy God require of thee?* (Now he hath done ſo much for thee, and is about to do more; What doth he require of thee?) *but, to Fear the Lord thy God, and to walk in all his ways, and to Love him, and to ſerve the Lord thy God with all thy Heart, and with all thy Soul, to Keep the Commandments of the Lord, and his Statutes, which I command thee this day, for thy good?*

You ſee the Connexion of theſe words with *Moſes's* Narration. I ſhall obſerve in them theſe three Generals. The *Seaſon*; the *Duty*; and the *Incouragement*.

The *Seaſon*, in the firſt Words, וְעַתָּה, *Veatta*; *And NOW, Iſrael, what doth the Lord thy God require of thee?*

The *Duty*, in the words following; *To Fear the Lord thy God; and to Walk in all his Ways; and to Love him; and to ſerve the Lord thy God, with all thy Heart, and with all thy Soul; to Keep the Commandments of the Lord, and his Statutes.*

The *Incouragement*, in the laſt words, *which I Command thee this day for thy good.*

And, of theſe, in Order.

I.

The *Seaſon*, is expreſſed but in one word, [*NOW*;] but that, very Emphatical, and of a large Aſpect; as looking back to the whole Narrative foregoing: and, ſo capable

ble of a different Emphasis, as referring to different passages in that Story. As,

1. First, *Now*, after so long *Affliction.*

For above an Hundred years in *Egypt*; and, Forty in the Wilderness.

I say, *For above an Hundred years in Egypt.* For though, from the Promise made to *Abraham*, it were *Four hundred and thirty years*; and, from the Birth of *Isaac*, *Four hundred years*; to the time of their deliverance out of *Egypt*: Yet, from the beginning of their Servitude, (which was not till some time after the death of *Joseph*,) it seems not much above, *an hundred* years; or, *Six score* at the most. Exod. 12.40, 41. Gal. 3. 17. Gen. 15. 13. Act. 7. 6. Exod. 1. 6, 8.

But, be it more or less, 'twas a time of great Sorrow and Anguish they did in *Egypt* undergo. And, after, in the Wilderness, they met with much Affliction. Which *Moses* having now recited, slides off to this Pathetical Paraeneis, *And Now, Israel, what doth the Lord thy God require?*

Affliction, is God's School; wherein he teacheth those who would not be otherwise so apt to learn. It *makes the heart of Men soft*, (as *Job* phraseth it:) It *opens their ear to Discipline*, and fits them to receive Instruction. *Before I was afflicted* (saith *David*) *I went astray; but now have I kept thy Word.* Job 23. 16. Job 36. 10. Job 33. 16. Psal. 119. 67.

'Tis an ill sign, when a Child is not bettered by Correction. And, the like, when Men are not amended by God's Afflicting hand: when *the People return not to him that smites them*; or, as *Amos* complains, *For all this, they have not returned unto me, saith the Lord.* Jer. 44. 4. Amos 4. 6, 8, 9, 10, 11.

The issue whereof is, commonly, Either that which is mentioned by Isaiah, *For all this his Anger is not turned away, but his hand is stretched out still*, (God continuing to strike, till they return:) Or, which is worse, he gives them over as desperate: *Ephraim is joyned to Idols,* Isa. 5. 25. Isa. 9. 12, 17, 21. Isa. 10. 4. Hos. 4. 14, 17.

Idols, let him alone. I will not punish your Daughters when they commit Whoredom; nor your Spouses, when they commit Adultery. Why should you be Smitten any more, &c. Impunity being oft the Punishment of Impenitence.

Isa. 1. 5.

And, Doubtless, God may call us to as severe an Account, What improvement we make of Afflictions, as, What of Mercies.

And therefore, *Now, Israel*, when thou hast been so long afflicted, *What doth the Lord thy God require?*

2. Secondly. *Now*, after so great a *Deliverance*.

Israel *had been* in *Egypt*; but was *now* delivered: and, had wandered in a Wilderness, for Forty years; but was *now* entering into a Plentiful Land. And, doubtless, somewhat of *Duty* ought to attend this *Deliverance*.

Joh. 5. 14.

Now thou art made whole, sin no more, (saith *Christ* to the Lame Man, whom he had newly healed, Joh. 5.) *lest a worse thing happen to thee.* We must not think that *we are delivered to commit greater Abominations*; But, *that being delivered out of the hands of our Enemies, we might serve him without fear, in holiness and righteousness, all the days of our life.*

Jer. 7. 10. Luk. 1. 74, 75.

'Tis a Pathetical Passage, that of *Ezra* (upon a like occasion,) and full of Ingenuity, Ezra 9. 13, 14. *After all that is come upon us for our evil deeds, and for our great trespass; seeing that thou, our God, hast punished us less than our Iniquities deserve, and hast given us such deliverance as this: Should we, again, break thy Commandments? ...Wouldst not thou be Angry with us till thou hadst consumed us?* A Spirit of Ingenuity could not brook so great Ingratitude, as to make so Ill a Return, for so Great a Good.

Ezr. 9. 13, 14.

'Twas, doubtless, a great Deliverance, which *Israel* had obtained, and *Moses* minds them of. If we consider them, as a People born in Bondage; and, as it were, *Nati*

ad

ad servitutem; VVho had never known better; VVho had no Friends, or Allies, from whom to expect succour; and, knew not whither to go if they were at liberty. To whom Slavery was grown so familiar, and so little expectation of better condition; that they had no other thoughts, but of buckling to their work, and crowching under their Burdens. (And, you know, 'twas more than once, that they quarelled with *Moses* and *Aaron* for attempting their Deliverance. *Let us alone*, say they, *that we may serve the Egyptians.*) That *they might have Straw*, was their great Petition; not, that they might be excused from *making Brick.* Exod. 5. 21. Exod. 14. 12. Exod. 5. 15.

Or, consider them, as now at liberty; when *Pharaoh* had given them leave to be gone, or rather, had driven them out of the Land. They were, as he observes, *entangled in the Land; the Wilderness had shut them in:* They knew not which way to get out, till he had the opportunity of pursuing them with a mighty Host, ready to swallow them up. The Sea before them, their Enemies behind them, and the Rocks on either hand: And, no way to escape, but (as was said in a like case, by that Noble General, at the Famous Battel of *Newport*,) *they must either eat up their Enemies, or drink up the Sea.* (For, who could have thought, that the Red-Sea should open to give these a Passage, and Close upon their Enemies, to destroy them?) Exod. 14.

Or, consider them again as in the VVilderness, for Forty years together; In the midst of Hunger, and Thirst; in the midst of Serpents, and VVild Beasts: And, it was not possible, that, in a Barren VVilderness, so vast a Multitude of Men, could, without a Miracle, subsist.

But *Israel* is delivered from all these Evils. And, *Now, Israel*, when thou art thus delivered, *What doth the Lord thy God require?*

3. Thirdly, *Now*, after so great variety of *Providences*,

ces, and various Dispensations: wherein God had made known to them, his Wisdom, his Power, his Will, his Goodness, and Severity. All and every of which might well command Observance.

His Wonders in *Egypt*; and, at the Red-Sea. His turning their VVaters into Blood; and, Plaguing *Pharaoh* with contemptible Vermin, with Lice, and Flies, and Frogs; vexing themselves with Boils and Botches; destroying their Beasts with Murrain; the Fruit of their Trees, and the increase of their Fields, with Hail, and Caterpillars; killing their First-born, both of Man, and Beast; and drowning *Pharaoh*, with all his Host, in the midst of the Sea: VVhile *Israel* was delivered with a mighty hand and a stretched-out Arm.

His Miracles in the Wilderness. The Pillar of Cloud, by Day; and, of Fire, by Night: The Quails; and Manna; and, Water out of the Rock.

His dreadful and terrible Promulgation of his Law, upon Mount *Sinai*. A Holy, VVise, and Righteous Law. A Law which their Neighbours could not but admire. *This is your Wisdom, and your Understanding in the sight of the Nations*; who should say, *Surely this is a Great Nation, a Wise and an Understanding People; For what Nation is there, that hath God so nigh unto them? that hath Statutes and Judgments so Righteous, as all this Law which I set before you this day?*

Deut. 4. 6, 7, 8.

His Severity likewise against those that broke it. Against *Nadab* and *Abihu*, by Fire from Heaven, for offering strange fire. Against *Corah*, *Dathan*, and *Abiram*; whom the Earth opening swallowed up, for rebelling against *Moses* and *Aaron*. Against others for violating the Sabbath day. And even against *Aaron* and *Miriam*, for speaking against *Moses*. Against *Aaron* and the People, for the Golden Calf. Against *Moses* and *Aaron*, at the *Waters of Meribah*; (for which they might not be suffered

Levit. 10. 1, 2. Numb. 16. 3, 31. Exod. 16. 27. Numb. 15. 32, 36. Numb. 12. Exod. 32. Numb. 20.

fered to go into *Canaan*.) And, against the Whole Body of the People, at *Taberah*, at *Massah*, and at *Kibroth-Hattaavah*; and (to mention no more) at *Kadesh Barnea*, for Murmuring, when they should have gone in to possess the Land; for which, they were sent back again to wander in the Desert, for Forty years, till their Carcasses were fallen in the Wilderness; and their Children only, (who, they said, would be made a prey) suffered to enter in. Deut. 9. 22. Numb. 14.

And, *Now, O Israel*; when God hath been training you up for Forty years and more; when God hath made known to you so much of his Power and Wisdom, so much of his Goodness and Severity, and given you so good a Law to walk by; *What doth the Lord your God require?*

4. Fourthly and Lastly, *Now*, when God bestows so great *Mercies*.

'Tis true, *Israel* was not as yet possessed of *Canaan*; but they were just now entring in: And *Moses*, being to part with them upon the borders, minds them of what will be their Duty, when they are possessed of what they had in view.

'Twas a Mercy had been long before promised to their Fathers; a Mercy which they had been long in expectation of; and, were now, through many Difficulties, come unto it.

But, a Mercy, that was worth waiting for: A Land *flowing with Milk and Honey*: A Land *of Olive-trees and Vineyards*: A Land *of Mountains, and Valleys, and Springs of Water*; (Pleasant, and Plentiful:) *Whose Stones are Iron, and out of whose Hills they should dig Brass: Houses which they had not built; and Vineyards which they did not plant*: A Land Fruitful to a Miracle; which, within so small a Circuit of Ground, was able to maintain so vast a People, as by their Numerous Armies, upon all occasions, Deut. 6. 11. Deut. 8. 7, 8, 9.

casions, they did appear to be: And, which had *Spewed*
Levit. 18. 25. *out the Inhabitants*, to make room for them.

And, *Now, O Israel*; after so long Sufferings, and so great a Deliverance; after such strange variety of Providences, and so great Mercies; *What doth the Lord thy God require?*

That's the *Season*; (the first of those three Generals which I did purpose to handle.)

II.

The *Duty* follows. *What doth the Lord thy God require of thee, but, To fear the Lord thy God, to Walk in all his ways, and to Love him; and to serve the Lord thy God with all thy Heart, and with all thy Soul; to keep the Commandments of the Lord, and his Statutes, which I command thee this day?*

I do not intend here Critically to discuss the nice differences between the several words here used: מִצְוֹת, *Mitsweth*, and חֻקּוֹת, *Chukkoth*, and דְּרָכָיו, *Darkau*, (*his Commandments*, his *Statutes*, and *all his Ways.*) Whether, by one be meant, the Moral Precepts; by another, the Ceremonial; and, a Third, be common to both. Nor, whether לְעָבְדוֹ, *Laabod, to serve him*, be intended of Acts of *Worship* onely, or, of all *Obedience*. 'Tis possible, that *Moses* in a Familiar Discourse, to a Popular Auditory, might use this Coacervation of Synonymous words, (from his own earnest Affection, and the more Emphatically to press the Duty,) without attending the curiosity of those nice distinctions.

'Tis enough, that it is evident from this variety of expression, that the Sum of what he presseth, is, A Full, and Hearty, and Sincere Obedience to God's Whole Law.

Yet, for the more distinct handling of them, I observe,

ſerve, that, ſome of them do more directly reſpect the *Internal* Diſpoſition, and Frame of Heart; *To Fear the Lord thy God; to Love him;* and, *To Serve him with all thy Heart, and with all thy Soul:* Others, the *External* Converſation, and Outward Practice, (though not Excluſive of the Inward;) *To walk in all his Ways, To keep his Commandments and Statutes, which I command thee this day.*

I ſhall begin with the *Internal Qualifications.* And, Firſt, with that, *To Fear the Lord thy God.*

The *Fear of God*, though it be (by a Synecdoche, or Metonymy of the Cauſe,) ſometimes put for the Whole of God's Worſhip and Service: Yet doth properly import, a peculiar frame, or diſpoſition of heart, ſo called.

And, thus, there is a Threefold *Fear* of God. A Fear of *Reverence*; A Fear *to Offend*; and, A Fear of *Puniſhment.* (Αἰδὼς, Εὐλάβεια, and Φόβος.) All which, the Hebrew, (being leſs copious of Words, than Modern Languages) doth generally expreſs, by that one Appellation, יִרְאַת יְהוָה, *Jirath Jehovah, The Fear of the Lord*; (the Simplicity of that Language not being accommodated or adapted to expreſs the diſtinct Notions of Virtues and Habits, according to which later times have diſtinguiſhed them.)

1. A *Reverential* Fear, or Awful reſpect of God, and Honourable thoughts of him.

Which takes its riſe, mainly, from the apprehenſion of God's *Majeſty and Greatneſs*, (as properly relating thereunto;) and, is contrary to thoſe mean and low thoughts that Men are apt to have of him. *A Son honoureth his Father, and a Servant his Maſter: If I be a Father, where is my Honour? If I be a Maſter, where is my Fear? ſaith the Lord of Hoſts,* Mal. 1. 6. And, Deut. 28. 58. *Thou ſhalt Fear that Great and Fearful Name, The Lord thy God.* (*Nomen Verendum, & Reverendum.*) Mal. 1. 6. Deut. 28. 58.

Majesty, doth properly command *Respect*. And, That of God, most of all: (*A God worthy to be feared:*) To whom the greatest Princes upon Earth are infinitely more Inferior, than the meanest Peasant is to them. *Who would not Fear thee? Thou King of Nations! Thou King of Saints!* Before whom the Glorious Angels (not as Conscious of Guilt, but Apprehensive of Majesty) *do cover their faces*, and cry, *Holy, Holy, Holy, Lord God of Hosts, The whole Earth is full of thy Glory. Worthy art thou, O Lord, to receive Glory, and Honour, and Power: for thou hast created all things, and for thy pleasure they are, and were created.*

Jer. 10. 7. Rev. 15. 3, 4. Isa. 6. 3. Rev. 4. 11.

And this is that Affection, which the Greeks call Αἰδὼς, or Αἰσχύνη, (as in that ---μᾶλλον αἰσχύνεο σαυτόν.) Though even between these (*Reverentia*, and *Pudor*; *Reverence* and *Shame*,) there be somewhat of difference. That of *Reverence*, being somewhat Antecedent, which puts a check upon us from Doing, Speaking, or Thinking any thing, that may be unbeseeming such a Presence: But *Shame*, somewhat subsequent, when any such thing is committed. And, doubtless, were there more of that previous *Reverence*, or *Verecundia*, there would be less occasion of this subsequent *Shame*. An Awful Sense of God's Soveraign Majesty (*before whom all things are naked, and open*, however hid from the eyes of Men) being so effectual a Check to Mens petulant misbehaviours, in their Conversations towards him, and sins against him.

Pythag. χρυσᾶ ἔπη. Heb. 4. 13.

2. A Fear *to Sin*; or, a Fear of *Caution*; Εὐλάβεια.

We have this of Caution, and that of Reverence, both put together, Heb. 12. 28. *That we may serve God acceptably*, μετ' αἰδοῦς καὶ εὐλαβείας, *with Reverence, and Goldly Fear*; with Reverence and Holy Caution.

Heb. 12. 28.

And, indeed, this follows upon the former; (a *Reverence of Majesty*, naturally inferring a *Fear to Offend*:) But takes its rise, properly, from the *Purity and Holi-*

ness

ness of God, (as that doth from his Majesty and Greatness:) The due Consideration of which, should make us *not Dare to Sin*, in the sight of that *Holy One*, who is *of purer Eyes, than to behold Iniquity.* Job 6.10. Is. 43.15. Heb.1.12,13.

And hitherto apperrain the many Cautionary Admonitions we meet with: *Take Heed*, saith the Apostle, *lest there be in any of you an Evil Heart of Unbelief, to depart from the Living God.* And, *Let us Fear, lest a promise being left of entering into his Rest, any of you seem to come short of it, Take heed to thy self, and keep thy Soul diligently* (saith Moses,) *lest thou forget the things which thine Eyes have seen*; And, *Lest ye forget the Covenant of the Lord your God, which he hath made with you.* And, *when the Lord thy God shall have brought thee into the Land which he sware to thy Fathers, to* Abraham, *to* Isaac, *and to* Jacob, *to give thee, great and goodly Cities which thou buildedst not, and Houses full of all good things which thou filledst not*, &c. *Beware, lest thou forget the Lord, which brought thee out of the Land of* Egypt. And again, *Beware, that thou forget not the Lord thy God, to keep his Commandments, and his Judgments, and his Statutes, which I Command thee this Day; lest, when thou hast eaten and art full, and hast Built goodly Houses, and dwelt therein; when thy Silver and thy Gold is Multiplyed*, &c. *then thy Heart be lifted up, and thou forget the Lord thy God; which brought thee out of the Land of* Egypt, *and fed thee in the Wilderness*, &c. *to Humble thee, and to prove thee, and to do thee good in the latter End.* With many the like Cautions of Holy Fear. Heb. 3.12. Heb.4.1. Deut.6.10, 11,12. Deut. 8. 11, 12, 13,14, 15,16.

And 'tis a grave Advice, of *Seneca* to *Lucilius*, as a Preservative from sinful Actions, To fancy *Cato* or some severe person present; presuming that the Sense of so grave a presence would deter him from it. *Aliquis vir bonus nobis eligendus est, ac semper ante oculos habendus, ut sic tanquam illo spectante vivamus, & omnia tanquam illo vidente faciamus.* Epist. 11.

Epist. 10. *faciamus.* And again, (*Sic vive cum hominibus, tanquam Deus videat; sic loquere cum Deo, tanquam homines audiant:*) So to Converse with Men, as in the presence of God; and so to Demean himself towards God, as if Men looked on: Presuming, that Men with Men, do oft so Mis-behave themselves, as they would not do, did they duly consider they were in the Sight of God; And even so Demean themselves towards God, as they would not do, if a Man were present: Both, proceeding from the want of a due Consideration of the *All-seeing* Eye of a *Holy* God.

Gen. 39. 9. *How can I do this Wickedness* (saith *Joseph*, when he was Tempted to Leudness,) *and Sin against God?* 'Twas certain his Mistress would not be Displeased with that Wickedness, to which she Tempted him; And it was not likely that any other person living should know it: But the Fear to *Sin against God*, made him he Durst not do it.

3. A third Fear, is that of *Punishment*, called Φόβος, and *Timor*, (perhaps from Τίμη, or τιμωρία:) Which is an Expectation of Evil to befall us, if we do amiss.

Rhet. l. 2. c. 4. And 'tis of this properly, that *Aristotle tells us*, οὐδεὶς, ὃν φοβεῖται φιλεῖ, whom or what we Fear, we Love not:

1 Jo. 4. 18. And the Apostle, much to the same purpose, *Perfect Love casteth out Fear.*

And the Rise of this is properly from the *Justice and Severity* of God: Whereby he doth not only Hate Sin, and Disallow it, but is Resolved to *Punish* it.

Such a Fear is that of the Devils; of whom the Apostle tells us, *They Believe and Tremble.*

Jam. 2. 19.

And such is that Horrour, of Wicked Men, of whom the Apostle speaks, *Heb.* 10. to whom belongs nothing, but *a fearful expectation of Judgment, which shall devour the Adversaries.*

Heb. 10. 27.

'Tis that Fear, which in the *Extremity* of it, is called

a

a *Servile Fear*, as proper to wicked Men, as contrary to that *Filial Fear* in the Children of God; according to that known saying,

Oderunt peccare boni, virtutis amore:
Oderunt peccare mali, formidine pœnæ.

But yet a *moderate* Fear, even of this kind, is neither inconsistent with, nor unbecoming a Child of God. Otherwise, God would never, either threaten Punishment, or inflict Corrections upon his Children, were it not to deter them from Sin, even upon this Account.

It's true, that in Heaven, where perfect Love shall have cast out Fear; when we shall be all Spirit, and no Flesh, there will be no room for such Arguments.

But while we are *in the Flesh*, and carry about with us a *Body of Sin*; we have need of Arguments, not only accommodated to Grace, and Reason, but even to Sense also. And so, a Spiritual Fear of *Punishment*, (from the *Justice* of God,) may be of use, as well as that of *Sin*, (from his *Holiness*,) or that of *Reverence*, (from his *Majesty* and Greatness.)

And this is the first of those Internal Qualifications, that the Text requires, *To Fear the Lord thy God.*

The Second is, *To Love him.*

Love is our most Noble and Choice Affection; and, which gives Laws to all the rest. Our Hopes, Our Fears, Our Griefs, and Joys, are mostly Steered according to what we Love. And pitty it is, that this, our leading Affection, should itself be mis-led, or mis-lay'd.

This is the First and Great Commandment (saith Christ,) Mat. 22. 37. *To Love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy strength: And the Second is like unto it, To Love thy Neighbour as thy self.* The due placing of this Affection, on God, and Man;

Man; and, the due Subordination of this to that, is made the Sum of the whole Law. And, *he that Loveth*, saith Paul, *hath fulfilled the Law.*

Rom. 13. 8.

Good, is the proper Object of *Love.*

And, then, I am sure, it can never be better placed, than on the *Chiefest Good.* And 'tis but the mis-judging, *what is the greatest Good*, that makes Men mis-place this Divine Affection. Did they but indeed Believe, (what they would be ashamed not to Profess,) That, to enjoy God, and his Favour, and to be like him, did infinitely Surpass all Sinful, Sensual, and Earthly Contents: It were impossible, they should so Dote upon these, and neglect that which is infinitely better; that the Ambitious should prefer his Honour, the Voluptuous his Pleasure, the Covetous his Riches, the Glutton his Belly, and others their base Lusts, before it.

I know, there is none will profess to do it; 'Tis rare at least, for Men to Arrive at that Degree of Boldness, as to aver openly, what one is said to have done, That *he would not leave his part in* Paris, *for his part in Paradise.*

But if we Seriously Consider, How infinitely Sollicitous Men are; and Passionately Industrious, in the pursuit of these things; and, How Remiss, or Unconcerned, in the things of God; How seldom, or never, they think of Heaven, or the way thither; How little, or no content they find, (or indeed look after) in a close Communion or Converse with God: We may well cry out,

Pers.

O curas hominum! O quantum est in rebus inane!

And, if we may be presumed to love them best, in whose Converse and Company we take most Delight; I fear, that the most of Men will be found to Love God very little. 'Tis not therefore without Cause, that *Moses*

ses doth here mind them of this part of their Duty, *To Love the Lord thy God.*

And there is at least a Threefold Account, on which we ought to Love him. For, the Excellencies in himself; For his Bounty towards us; and For the real Sweetness of Converse with him.

1. For those Divine Excellencies in himself: Which render him most Admirable, and most Amiable.

His Infinite and Independent Being: Of himself, and, For himself; without other Efficient or Final Cause: Who ever *Is*, but did never *Begin to Be*; nor is it possible, that either He should *not have Been*, or, *not Be for ever.*

His Glorious Majesty, or Majestick Glory, *who dwelleth in that Light, to which no Mortal Eye can approach*; 1 Tim. 6. 16. and, before whom the Angels vail their Faces, who is *Clothed with Honour and Majesty, and Covereth himself with Light, as with a Garment.* Whose *Throne is the Heavens*; Psal. 104. 1, 2. Isa. 66. 1. *and the Earth his Foot-stool*; and before whom all the Inhabitants thereof, are but *as a drop of the Bucket*, or *as the small Dust of the Balance*; Who *sits in Heaven, and laughs* at the Plottings and Designs of Men, (whose *Breath is in their Nostrils*; and, *if he take away their Breath, they Dye; and all their Thoughts Perish.*) Isa. 40. 15. Psal. 2. 4. Psal. 104. 29. Psal. 146. 4.

His Infinite and Unbounded Greatness, Who fills all places; but, is contained of none. *Whom the Heaven, and the Heaven of Heavens cannot contain*: And, *He is not far from every one of us. If we ascend up to Heaven, he is there*; *If we make our Bed in the Depth, he is there*; *If we fly to the uttermost Ends of the Earth, even there shall his Hand find us.* 1 King. 8. 27. Act. 17. 27. Psal. 139. 7.

His Almighty Power, and Uncontrouled Authority, Who *doth whatsoever he Will*; and, *None may say unto him, What dost thou?* He *made the World* by the *Word of his Mouth*, and *upholdeth* it by his Mighty Power; and Isa. 46. 10, 11. Psal. 136. 6. Job 33. 13. Dan. 4. 35. Psal. 33. 6. Heb. 1. 3.

preſerveth this Glorious Fabrick of Heaven and Earth in its juſt Decorum.

Matt. 10. 29, 30. His Wiſe and All-ſeeing Providence; Which extends it
Pſal. 113. 6. ſelf even to the meaneſt Actions, *He* (*Condeſcends*, or) *Humbleth himſelf, to behold the things that are both in Heaven, and in Earth.* He Confounds the Counſels of the Wiſe; and, overthroweth the Strength of the Mighty.
Rom. 11. 33. *His Judgments are Unſearchable, and his Ways paſt finding out.*

His Infinite Goodneſs, Both in Himſelf; and, to his Creatures. The Holineſs of his Nature: The Purity of his Law: The Juſtice of his Ways: And much more; which it is not poſſible for me to Enumerate, or you to comprehend.

And, when we have ſaid all that can be ſaid; We muſt be fain at length to Cry out, with the Apoſtle, Ω βαθος!
Rom. 11. 33. *O the Depth of the Riches, both of the Wiſdom and Knowledge of God*; and all other thoſe Divine Perfections. Which even in Heaven we ſhall never be able fully to underſtand; much leſs, to Comprehend on Earth. And, if *Eye*
1 Cor. 2. 9. *have not ſeen, nor Ear heard, nor hath it entered into the Heart of Man to Conceive what things God hath prepared for thoſe that Love him*; We may, with much more Reaſon allow, His own Divine Perfections to be more unutterable.

But, though we are not able to ſay, *How* Great, *How*
Cant. 4. 7. Good, *How* Lovely; Yet at leaſt we may ſay (as in the
Cant. 5. 16. *Canticles*) My Beloved is *All-fair*, He is *Altogether Lovely.*

2. As he is to be Loved, for his own Excellencies: So, for his *Goodneſs toward us.*

Pſal. 116. 1. *I Love the Lord* (ſaith *David*) *becauſe he hath heard my Voice.*

Act. 17. 28. 'Tis in him, *We Live, and Move, and have our Being.* 'Tis He Feeds us, and Clothes us, and keeps us Warm.

'Tis

'Tis *My Corn*, and *My Wine*, and *My Wool*, ſaith God. Hoſ 2. 9.
Weare Fed out of his Almery; and Clothed out of his Ward-robe. He made us at firſt; and hath preſerved us ever ſince; and plentifully provided for us; *He giveth Liberally, and Upbraideth, not.* Jam. 1. 5.

He provides for our Bodies; and, he provides for our Souls too. Our Creation, Our Redemption, and Our Salvation, are all from him. *He ſpared not his own Son, but delivered him to Death for us; and, how ſhall he not, with him, give us all things elſe?* Rom. 8. 32.

And then, *What ſhall we render unto the Lord for all his Benefits?* Or rather, What ſhould we not render? How can we but Love him, Who *hath Loved us firſt?* And, Love ſo good a Friend, Who *Loved us while we were yet Enemies, and gave his Son for us?* And, How ſhould this *Love of Chriſt conſtrain us, to live to him*, who hath *dyed for us?* Pſal. 116. 12. 1 Joh. 4. 10. Rom. 5. 8, 10. 2 Cor. 5. 14, 15.

3. We ſhould Love God, becauſe of that Real *Sweetneſs* there is in *Converſing with him.*

And though, while I ſpeak of this, ſome perhaps may Slight or Undervalue it; others not underſtand it, as unacquainted with it: Yet certainly 'tis not a Dream, or idle Fancy; but a Real Truth. There is ſuch a thing as *Acquaintance with God*, and *Sweetneſs* in it, though all the World know it not. Job 22. 21. Pſal. 104. 34.

'Tis like that *White Stone*, and *New Name*, which *no Man knows but he that hath it. The Heart knows his own bitterneſs* (ſaith *Solomon*) *and a Stranger doth not Intermeddle with his Joy.* (There is much paſſeth in Secret between God and a Gracious Soul, which a By-ſtander takes no notice of.) Rev. 2. 17. Prov. 14. 10.

What is thy Beloved, ſay the Daughters of *Jeruſalem*, *more than another Beloved?* But the Spouſe had other Thoughts of him. And thoſe who have had Experimental Knowledge of him; thoſe who have not only *heard* Cant. 5. 9.

Job 42. 5. *of him by the hearing of the Ear, but their Eyes have seen him*; those who have heard the Silent Breathings of the Spirit of God, speaking Peace to a Troubled Soul, and Rom. 8. 16. *Witnessing with their Spirits, that they are the Sons of God*; Psal. 4. 7. may well say, with *David*, *Thou hast put more gladness into my Heart, than when their Corn and their Wine increased*; and may, with him, solace themselves in the Psal. 116. 7. thoughts of it, *Return unto thy Rest, O my Soul, for the* Psal. 42. 5, 11. *Lord hath dealt Bountifully with thee. Why art thou cast* Psal. 43. 5. *down, O my Soul? And why art thou Disquieted within me? Hope thou in God; for I shall yet give him Praise, who is the Light of my Countenance, and my God.*

'Twas the Experience of this, that made *David* so Highly prize the Sense of Gods Favour; and, so Passio- Psal. 51. 8, 11, 12. nately to bewail the loss of it. *Restore unto me the Joy of thy Salvation; and Establish me with thy free Spirit: Make me to hear Joy and Gladness; that the Bones which thou hast broken, may Rejoyce? Cast me not away from thy presence, and take not thy Holy Spirit from me.*

'Twas that, made him so much value the House of Psal. 27. 4. God, and the place where his Honour dwells. *One thing have I desired of the Lord, and that will I seek after; that I may dwell in the House of the Lord, all the Days of my* Psal. 84. 1, 10. *Life, to behold the Beauty of the Lord. How amiable are thy Tabernacles, O Lord of Hosts! One Day in thy Courts, is better than a Thousand elsewhere. I had rather be a Door-keeper in the House of God, than to dwell in the Tents of Wickedness.* (The Meanest *Service* in Gods House, was better than to be the *Inhabitant*, the Lord and Master, of other Palaces.) Yet not for the House so much, as for him Psal. 26. 8. that dwells in it: (*I have Loved the Habitation of thy House; the place where thy Honour dwells*:) 'Twas the presence of God, that made this House so pleasant.

'Twas this, that made *David*, though a King, so oft to Retire himself, from the Pleasures of the Court, and the

the Distractions of it; to *Delight himself in the Lord*; to *think upon him in the Night Season*; to *prevent the Morning Watch*; to *Delight in the Law of the Lord, and to Meditate therein, Day and Night*; Yea, *at Evening, at Morning, and at Noon-day*; and, that not as a Duty only, but as a Pleasure and Privilcdge. *My Meditation of him shall be sweet. Thy Testimonies are my Delight, and my Counsellors. I have Rejoiced in the way of thy Testimonies, as much as in all Riches. Thy Statutes have been my Songs, in the House of my Pilgrimage; How sweet are thy words unto my Taste, yea, sweeter than Honey unto my Mouth; sweeter than, Honey, and the Honey Comb.* Psal. 37. 4. Psal. 16. 7. Psal. 63. 6. Psal. 119. 147, 148. Psal. 1. 2. Psal. 55. 17. Psal. 104. 34. Psal. 119. 24. Ver. 14. Ver. 54. Ver. 103. Psal. 19. 10.

But I must not dwell upon this: (Though we may say, with the Disciples, *'Tis good for us to be here.*) I shall only add, That, To Love God upon this account, (upon the Sensible Experience of this Sweetness in him,) is not so much an Act of Choice, as a Natural Effect: as, when Beauty to the Eye, Sweetness to the Taste, and Harmonious Melody, is pleasant to the Ear, (not of Choice, because we will have it so, but, because naturally it is so;) or the pleasure we take in the Company of Friends, and Sutable Conversation. None of which can be more truly pleasant, than that of Converse with God; to those who have *Tasted and Seen, that the Lord is good.* Matt. 17. 4. Psal. 34. 8. 1 Per. 2. 3.

But I have done with this: And so, with that Second of those Internal Qualifications, *To Love the Lord thy God.*

The Third is, To Serve the Lord thy God, *with All thy Heart, and with All thy Soul.*

Where I shall not so much at present take notice of the *Matter* of this Service, (reserving that till by and by) as the *Qualification* that is to attend it; that it be, *with All the Heart, and with All the Soul.* And this I take to import

port two things, *Sincerity*, and *Integrity*; that it be with a *True* Heart, and a *Perfect* Heart.

1. *Sincerity*; in Opposition to Hypocrisie, or a bare Outward Service. They differ as much as Courtship, and Friendship; as Complement, and Real Service.

Our Service of God must be Hearty and Cordial. *My Son, give me thy* Heart, saith *Solomon*. And, without this, *Bodily Exercise profiteth little. The Sacrifices of the Lord*, saith *David*, *are a broken Spirit; a broken and a Contrite Heart, O Lord, thou wilt not Despise*: Not, *to hang down the Head like a Bulrush, for a Day*; or, *to Disfigure their Faces, that they may seem to Men to fast.* And this made the *Publican's*, *Lord be Merciful unto me a Sinner*, from an Humble and Penitent Heart; to be more acceptable unto God, than all that the *Pharisee* could boast of.

Prov. 23. 26.
1 Tim. 4. 8.
Psal. 51. 17.
Isa. 58. 5.
Matt. 6. 16.
Luk. 18. 13, 14.

'Tis a *Living*, not *a Dead Sacrifice* (a Body without a Soul,) that is εὐάρεστον τῷ θεῷ, *acceptable* (or well-pleasing) *unto God. God is a Spirit*, saith Christ, *and he will be Worshipped in Spirit, and in Truth.*

Rom. 12. 1.
Joh. 4. 24.

He *is a* Jew, *that is one Inwardly*, saith *Paul*, *and Circumcision is that of the Heart*, (not of the Flesh,) *whose praise is not of Men, but of God.* An Outside Service, perhaps, may Satisfie Men, who *Judge according to outward Appearance*; but *the* Lord *Judgeth the Heart.*

Rom. 2. 29.
1 Sam. 16. 17.

And therefore it was not the *Jews* outward Pomp of *Ceremonious Worship*, (though good things, and which God did then Command,) nor the Multitude of *outward Services*, that would serve the turn, unless, withal, the Heart were upright. *Your New Moons*, saith God, *and your appointed Feasts, my* Soul *hates: He that* Sacrifices *a Lamb, is as if he cut off a Dogs Neck; He that bringeth an Oblation, as if he offered* Swines *Blood*: Because their Heart was not upright before him.

Isa. 1. 14.
Isa. 66. 3.

And 'tis left as a Brand upon *Amaziah*, That *he did that*

2 Chron. 25. 2.

which

which was right in the sight of the Lord; But, Not with a perfect Heart.

2. As it implies Sincerity, so, *Integrity* of Heart also. 'Tis not a slight, a slothful, or negligent Service, that God requires: But the whole stress and strength of the Heart and Soul, must be towards him. 'Tis with *All* the Heart, and with *All* the Soul, that we are to serve him.

לֵב וָלֵב *A Heart, and a Heart,* (a *double* Heart, a divided *Heart*) God will not accept. 1 Chr. 12.33. Psal. 12. 2. Hos. 10. 2.

'Tis a Rule in Law, *The King admits no Partner*: And God, much less: Where God lays claim, he will be Absolute. *You cannot serve God and* Mammon: *If God be God, follow him; but if* Baal, *follow him*: Both, you cannot. Matt. 6. 24. 1 King. 18. 21.

'Twas the pretender only, not the true *Mother*, that would have *the Child Divided.* The Devil perhaps, or other pretender, will take up with *half* the Soul; (because he hath no right to any; and, because, if he can gain part, he knows, God will reject the rest:) But God lays claim to *All*; and will not accept of less. 1 King. 3. 26, 27.

The Adulterous Lover, will sue for *part*; but the true Husband, expects the *whole* of his Wifes Affection, and will not be content without it. And God, who stiles himself a *Jealous God*, and will not admit a Rival, counts it no better than *going a Whoring* from him, to divide our Heart betwixt him and *other Lovers.* Exod. 34. 14, 15, 16. Jer. 3. 1, 2. Hos. 2.

And the ground of it is, Because *All* is his due: (*When we have done all we can, we are but unprofitable Servants*:) And, where all is too little, we should not Abridge him of that. 'Tis Robbery, and Sacriledge, what ever we take from him. Luk 17. 10.

Yet is not this so to be understood, as if upon this pretence, we might deny to others, either that Affection, or Service, which by the Will of God, is due to them.

For,

For, in serving them, we serve him, when he commands
Matt. 22. 37. us so to do. Nor doth that *First and Great Commandment*, (as *Christ* calls it) *To Love the Lord our God with all our heart*, exclude that *Second*, *To Love our Neighbour as our self*. Others we may, and ought to Love and Serve, in *Subordination*; but not in *Competition*. Nor is our Duty towards them the less, for giving God *All*.

And thus I have done with that also: And, so, with those three Internal Qualifications, *To Fear the Lord thy God*, *To Love him*, and, *To Serve him*, *with All thy Heart*, *and with All thy Soul*.

But, while we have been pleading for this Soul-Service; it is not our meaning to exclude that of the Body, or outward Conversation. Nay, so far is it from being excluded, that it doth unavoidably follow upon the former.
Joh. 14. 15. *If ye Love me*, saith *Christ*, *keep my Commandments*. And,
Jer. 32. 40. *I will put my Fear into their Hearts*, saith God, *that they shall not depart from me*. Nor is it possible, that with our *whole Heart and Soul* we should set our selves to the Service of God, but that the *Conversation* will be answerable.

It remains therefore in the next place, to consider, (briefly) those other expressions of Duty in the Text, so far, at least, as they concern our Outward Deportment and Conversation: *To walk in all his Ways*, *To serve him*, and, *To keep his Commandments and Statutes which he commandeth*.

The *Ways of God*, in Scripture, may admit of a double sense: Either, the ways *wherein he walks*; or, the ways *which he doth prescribe*.
Psal. 145. 17. *The Lord is Righteous in all his Ways*, saith David, *and Holy in all his Works*. Where, by *the ways of God*, are meant, the Ways of his Providence, or, the Works he doth.

But, the *Ways of God* mentioned in the Text, are, the

Ways

Ways which God prescribeth, and wherein he would have us walk; not, the Ways wherein he walks himself. And though, in some sense, it may be called, a *Following of God*, or, Imitation of what He doth: Yet, is not that the Adequate extent of the words. There being some of those Ways wherein God walks, in which we Cannot; others, in which we Ought not to Follow him. But, the *Ways* spoken of in the Text, are to be *Universally* followed; we are to Walk in *All* his Ways: And therefore must be meant of *the Ways which he prescribes*.

The next Clause is, *To Serve* him. And it is comprehensive, both of the Inward and Outward Service, (as is that also, of *Walking in All his Ways*:) But, having considered it already, as relating to the Soul, and the Manner of Service; We are to consider it now, but as to the Matter of it; What things we are to serve him in. And so it will be coincident with the other expressions.

The last is, *To keep his Commandments and his Statutes, which he commandeth.* Wherein, there are, who distinguish, between *Commandments*, and *Statutes*; (מצות, *Mitsvoth*, and חקים, *Chuccoth*;) applying this, to the Ceremonial; that, to the Moral Law. But, without disputing that Distinction, We may safely enough take this Clause, (at least comprising both parts of it,) to be coincident, for Substance, with the other two.

And so the whole import of them taken together, *To walk in all his Ways, and to Serve him, and, To Keep all the Commandments and Statutes which he commands*, will amount to, *An Universal Obedience to the whole Law of God, and every part of it*: As well what concerns the more Immediate Worship of God, Inward and Outward, Publick and Private; And our personal concernments between God and our own Souls: As what concerns our Duty toward our Brethren; both as to our Personal, and Publick capacities.

But, to enumerate all thoſe in particular, would be the VVork of a Volume, not of a Sermon. I ſhall therefore, in thoſe General terms, conclude the ſecond of thoſe three Generals, which, at firſt, I propoſed to handle, The *Duty*, which God requires of *Iſrael*, at ſuch a *Seaſon*.

And yet not, *So, at ſuch a Seaſon*, as if at another Seaſon it were not a Duty; or, *So, to Iſrael*, as not unto Us alſo: But, as importing ſpecial Obligations, at ſuch a Seaſon, to what is at all times a Duty; And, not to *Iſrael* onely; but, to Us alſo. And, if our Seaſon be now, in many particulars, parallel to theirs; and, in ſome, beyond them: Our Obligations will be ſo too. If *Iſraels Now*, be now *Englands*; their Duty muſt be ours alſo.

And, the better to incite us thereunto, I ſhall paſs on to the Third and laſt General, (to be diſpatched in a few words;) which is,

III.

The *Incouragement*: (which the Text preſents in the Cloſe;) *Which I command thee this day, For thy Good.* And, truly, if this alone were throughly believed, there need no other Arguments to a Godly Life.

Good, is the common deſire of All: And, the Text directs us where to find it. And, therefore, if not out of Love to God, or, Conſcience of Duty; Yet, at leaſt, for Self Love, we ſhould follow thoſe directions.

'Tis, indeed, a Condeſcenſion in God thus to deal: whoſe *Abſolute Power*, might impoſe upon the Creature, what *Laws* he pleaſed, without conſulting, VVhether it be *for our Good*, or no.

(And, if we ſhould doubt of this; we cannot but take notice of it in our ſelves every day: VVho take upon us to diſpoſe of thoſe Creatures, which are at our command, not always, as may moſt conduce to their Good or Eaſe; but, as may beſt comply with our deſigns.)

But,

But, if God, (whose Power over us, is more Absolute, than ours over the meanest Creature,) have been so gracious to us, as to make our *Duty* and our *Happiness* the same thing: 'tis most extreme Folly in us, to neglect Both.

I know, that the Inordinate Lusts of Men will not easily assent, That what God commands, is best for us. And yet, there is so much of Evidence, and Conviction in it, that if but Reason may be Judge, it cannot be deny'd. And, however a present Distemper may tempt us, perhaps, as the Psalmist, *to be envious at the fooliſh, when he saw the Prosperity of the Wicked*, while *all the day long he was plagued, and chastened every morning*: Yet even then, we shall find, his more Composed Thoughts, did soon suggest another Conclusion, *'Tis good for me to draw near to God.* Psal. 73. 3. Vers. 14. Vers. 28.

And, I might tell you here, (but that the time forbids me,) what infinite advantage a Christian may receive by so doing.

I might tell you, from the Heathen, of that *Serene Tranquillity* of Mind, which doth accompany Vertuous Actions; and those Horrours of an Accusing Conscience which attend the contrary; (*--prima est hæc ultio, quod, se Judice, nemo nocens absolvitur.*--) Yea, how much better, even in their account, was *Afflicta Virtus*, than *Prosperum Scelus*. Juvenal.

I might tell you, what advantage in *Reputation* there is, living and dying, to a sober, temperate, just, and vertuous Person, in the eyes of sober and good Men: Nay, even in the eyes of others also; who cannot but commend the ways of Virtue, though they do not love to walk in them.

I might tell you from *Solomon*, That, *the Memory of the Just shall be Blessed*; But, *the Name of the Wicked shall Rot.* Prov. 10. 7.

I might tell you, That, even as to Outward *Safety*, there is an advantage in Righteous ways. *He that walketh Uprightly, walketh Surely*; while Vengeance overtaketh the Wicked unawares.

Prov. 10.9.

But I had rather tell you, of that *Peace of Conscience*, and, *Joy in the Holy Ghost*: Of that *Peace of God, which passeth all understanding*, and, *the Love of God shed abroad in our hearts*: Of that Spiritual *Consolation*; which sweetens our Afflictions, doubles our Comforts, fits us for Duty, supports us in Distress, confirms our Faith, increaseth our Hope; which makes us Live Serviceably, Dye Comfortably, and Reign with *Christ* Eternally.

1 John 3. 21. Rom. 5. 1. Rom. 14. 17. 1 Thes. 1. 6. Phil. 4. 7. Rom. 5. 5.

But I must not insist upon this longer. You see the *Duty*, and you see the *Encouragement*.

And now I shall have done presently; if Your Majesty will give me leave, in a few words, to accommodate what hath been said, to the present Season. Wherein yet, Your Majesty hath, in great measure, prevented me; in that Your Royal and Religious Proclamation, against Prophaneness. Your Majesties Miraculous Deliverance and Restitution, being there Parallelled with that of *Israel*'s from *Egypt*; And, the Return which Your Majesty makes, in that Your first Exercise of Government amongst us, being of a like nature with that which the Text requires.

I shall not need to mind Your Majesty, of what Hardship You have undergone, while You were *a Sojourner in a Strange Land*. (Which, while Your Majesties Wisdom, and Goodness, studies to forget; it were not seasonable for me to commemorate, farther, than as it imports a Religious Obligation towards God.)

Nor need I Mind You, of a Red Sea of Blood, which Your Majesty hath passed more than once. When, *without were Fightings, within were Fears*: When *thousands have*

2 Cor. 7. 5.

have fallen at Your right hand, and ten thouſands at Your left, but it hath not come near You. And even Your Land it ſelf, though it have been made a *field of blood*; yet, is not a Deſolation, but a Glorious Kingdom, as at this day. Pſal. 91. 7.

Nor need I mention that tedious *Wilderneſs*, wherein we have wandered for many years. Wherein, if God had not, as it were, given *Meat from Heaven*, and *Water out of a Rock*, Your Majeſty had periſhed, and Your People too.

A Wilderneſs of intricate perplexing Providences: VVherein yet we muſt acknowledge much of Mercy, in the midſt of Severity:

Φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά· Od. δ.

like a Checker'd Piece, *Argent* and *Sables*.

Your Majeſty, no doubt, hath had oft occaſion to ſay, with the Pſalmiſt, *My fleſh and my heart fails me; But God is the ſtrength of my heart, and my portion for ever*: Even then, perhaps, when Your *Enemies have been reproaching* You, with, *VVhere is now Your God?* and, with much of Confidence, pleading *Providence* againſt You: (whom God hath now beaten with their own VVeapons, and turned their Arguments upon themſelves.) Pſal. 73. 26. Pſal. 42. 10.

'Tis poſſible alſo, nay, we cannot doubt it, that (amongſt your other Evils) there have been thoſe, who, like *Balaam*, in the VVilderneſs (while they ſaw it in vain to *Curſe* You, while You kept Your Integrity,) would tempt You to *Sin*, that they might have advantage over You; and ſay, *Go ſerve another God.* Numb. 24. 1. 2. Rev. 2. 14.

But, their Snare is broken, and we are delivered. *God hath delivered You from ſo great a death; and doth deliver You; and in him we truſt that he will yet deliver You.* 2 Cor. 1. 10.

He

He hath brought You safe, not onely through the *Red Sea*, but over *Jordan* also: You are already entred in, to possess the Land. He hath brought You Home, on the Prayers of Your People; and, on the Hearts of Your People: and, set You upon the Throne of Your Fathers. He hath already Crowned Your Royal Head with many Mercies: and more, we trust, he hath in store.

And now, The God and Father of our Lord *Jesus Christ*; the Father of Mercies, and God of all Consolations; who hath already done so much for You, Go on to Bless Your Majesty, and do You good; That You may be a Healer of our Breaches, and a Repairer of Paths to dwell in, and all Generations may call You Blessed: And, Pour the Choicest of his Blessings, on Your Royal Head, and Heart; That Your Throne may be higher than the Throne of Your Fathers, and Glory may dwell in Your Land; That, in Your days, the Righteous may Flourish, and all Iniquity may stop her mouth: And, Indue Your Majesty with a Spirit of Judgment and Counsel, of Wisdom, and the Fear of the Lord; That You may be like an Angel of God, to discern between good and evil; and, that You may know, how to go in and out before this great People, over whom the Lord hath advanced You; That You may Fear the Lord, and his Goodness, that it may be well with You, and that You may prolong Your days; That the Word and Will of God, and not the Phansies of Men, may be Your Rule; That the Interest of God, and the Comfort of his People, may be ever tender in Your Eyes, and that You may pay the Vows which You made to God in the day of Your Trouble; That You may Fear the Lord Your God, and Love him, and Walk in all His Ways, and Serve the Lord Your God, with all Your Heart, and with all Your Soul, and Keep his Commandments and his Statutes, which he Commandeth

mandeth You for Your Good. And He, who is Lord of Lords, and King of Kings; who turns the Hearts of Kings, as the Rivers of VVater, whithersoever he will; So Guide Your Royal Heart by his Fear, that You may not depart from Him; and, that He may not turn away from You to do You good. That, when You shall have Run Your Race, and Finished Your Course, and kept the Faith; VVhen You shall be gathered to Your Fathers in Peace, and a good Old-age: You may inherit a better Kingdom, which God hath prepared for those that Love him, and, may Reign with *Christ* for ever. To whom, with the Father, and the Holy Spirit; Three Persons, but One Almighty, Eternal, and Ever-living God; Be Glory and Honour, with Due Obedience and Thanksgiving, now, and for evermore. *Amen.*

Sermon VI.

The True Treasure: Recommended in Two *Sermons* to the University of *Oxford* (at St. *Maries* Church there) on *Feb.* 7. 166$\frac{8}{9}$, and *Decemb.* 10. 1671.

Matth. VI. *ver.* 19, 20, 21.

Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: But lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt and where Thieves do not break through and steal: For where your Treasure is, there will your Heart be also.

THis Text, is part of our Saviour's Sermon upon the Mount: which begins with the 5th Chapter, and ends with the 7th. It was directed principally, though not onely, to his Twelve Apostles, presently after he had chosen them; (as appears from *Mark* 3. 13. and *Luk.* 12. where much of it is repeated:) Shewing them, What they were to do; and, What they were to expect.

I shall not insist on the other parts of it: Because, that which

which I have read, will afford matter for a larger Discourse, than this occasion will permit.

Two things there are Preliminary, which the Text doth rather Suppose, than Affirm.

1. That Men naturally are inclined, to *lay up Treasures for themselves.* For while our Saviour doth Discourse of the Manner, he doth Suppose the Thing. Which is the same, for substance, with what the Philosopher tells us, in the first of his Metaphysicks, from Natural Light. Ἀγαθόν ἐστιν οὗ πάντα ἐφίεται. *The Good, that all seek after.* And, *David*, long before, Psal. 4 6. *There be many that say, Who will shew us any Good?*

2. That *Christ* doth not, in the general, Blame this, or Disapprove it. For, while he doth direct the Manner, he may be well supposed to Allow the Thing. And, since a Desire of Good, or Happiness, is that, which, by Natural Instinct, we are directed to; and that, of Nature Uncorrupted: It is not to be supposed, that God, the Author of Nature, should Disallow it; but, Command it rather.

But, without insisting on either of these: I shall rather, from *Christ*'s Direction here, enquire, What are those *Treasures*, which *we Are*; and, what *we are not*, to lay up for our selves.

Under the Name of *Treasures*, are usually comprehended such things, as are esteemed most *Excellent*, and of greatest *Value*; which are wont to be laid up *Secretly* and *Safely*; and, therefore *Secretly*, that they might be *Safe*. And things so laid up, are said to be *Treasured up*; which is the word our Saviour here useth, μὴ θησαυρίζετε θησαυροὺς, *Treasure not up to your selves Treasures*, &c.

Thus Silver, and Gold, and other Precious things; which, either Are so in themselves, or are so Accounted; are called *Treasures*: Especially, when they are laid up in some *Treasury*, or safe Repository; not exposed to com-

mon view; from whence, on just occasion, they may be produced: Like those of the VVise *House-holder*, to which
Matt. 13.52. our Saviour doth allude, Mat. 13. *which brought out of his Treasure, things New and Old.* Such as these, with other Earthly things of like nature, which are here wont to be *Treasured* up, or accounted *Excellent*, are the *Treasures* which, our Saviour says, *are not to be Treasured up.*

From this particular signification of the word *Treasure*; our Saviour doth silently pass over to a more lax, or general acceptation of it; for, any thing that is *Excellent* and *Precious*; especially, if *Safe*, and *Unseen*, or not exposed to *common view*; though quite of another nature from those things which on Earth are accounted *Treasures*. For, such must the *Treasures*, here spoken of, which *are to be laid up in Heaven.*

VVhich manner of Speech is, with our Saviour, very common: who, frequently, upon occasion of Discourse, concerning any thing, which, on Earth, is accounted Excellent, Dear, Precious, Useful, Delightful, or the like, did use, by a Figurative way of Speech, to Apply it to such Spiritual Things, as were, though of another nature, yet *more Eminent* in somewhat answering to those *Excellencies*, for which those Earthly things are so esteemed.

John 6. 27. As, Joh. 6. *Labour not for the Meat that perisheth, but for that Meat which endureth to everlasting Life.* Meaning, thereby, that which is as *Necessary* for our *Spiritual Happiness*, as *Meat* is to the preservation of our *Life* here: And therefore *more Excellent*, in as much as *That* Life, doth exceed *This.*

Mark 14.25. So Mark 14. *I will drink no more of the fruit of the Vine, till I drink it New in the Kingdom of God.* Not, that he was afterwards in the Kingdom of God, to drink *Wine*; But, to Communicate with them in somewhat, though of a Spiritual Nature, more *Pleasant and Glad-*

some,

some, than *Wine*, which doth here *make Glad the heart of Man.* Psal. 104. 15.

So, when, *Joh.* 15. he calls himself *the True Vine*; of which they were the *Branches*: He doth thereby import somewhat *Spiritual*, communicated from himself to those which are his Members, which is, to them, as *Necessary* and *Useful*, as the Vines *Sap* is to the Branches; and, in the Effects of it, as *Fruitful* as the Vine, and as *Pleasant*, as the Wine thereof. John. 15. 1.

In like manner, he is called *the Good Shepherd*, Joh. 10. As being more *Kind*, and more *Careful*, of those he calls his *Sheep*, than the *Shepherd* is to his. John 10. 11.

And, *Joh.* 6. he is called, *The Bread of Life*, *The true Manna*, *The Living Bread*, *The Bread which came down from Heaven*: as being more *Necessary*, and of more *Efficacy*, as to our *Spiritual* Life, than *Bread* is to our Natural; and more *Delicious*, than that *Manna*, which their *Fathers did eat in the Wilderness.* John 6. 48, 50, 51, 58.

And there is scarce any Name of *Relation*, which, with us on Earth, signifieth any thing of *Great*, or *Good*; but it is, in this Figurative Speech, applyed to God and Christ. As, a *King*, a *Lord*, a *Judge*, a *Master*, a *Father*, a *Husband*, a *Brother*, a *Friend*, a *Saviour*, a *Deliverer*, &c. As having, eminently, more of *Greatness*, and *Goodness*, than *Any* or *All* of these.

Nor any thing which, amongst us, is accounted *Excellent*, *Necessary*; or *Delightful*; which is not, in such a sense, applyed to the *Joys of Heaven*, and the *Happiness* there; and that, for the most part, with some *Epithete*, of *Excellency*, beyond what is here to be found. As, *Bread*, *Wine*, *and Milk*; *The Bread of Life*; *Rivers of Living Waters*; The *Meat*, *which endureth to Eternal Life*; *Length of Days*; *Riches*, *and Honour*; *Treasures*, *laid up in Heaven*; *True Riches*, in opposition to *the Mammon of Unrighteousness*; *Fulness of Joy*, *and Pleasures for evermore*; Isa. 55. 1, 2. John 6. 48. John 4. 10. John 6. 27. Prov. 3. 6. Matt. 6. 20. Luk. 16. 11. Psal. 16. 11.

Luk. 16. 9. 2 Cor. 5. 1. 2 Tim. 4. 18. Heb. 12. 28. 2 Tim. 4. 8. Matt. 18. 8, 9. Matt. 25. 46.

more; *Everlasting Habitations*; *A House Eternal in the Heavens*; *A Heavenly Kingdom*; *A Kingdom, which cannot be moved*; *A Crown of Righteousness*; Yea, *Life* it self; and, *Life Eternal.*

And such are those *Treasures*, here spoken of, which *we are to lay up for our selves in Heaven.* Even such *things*, (as the Apostle tells us) as *neither Eye hath seen, nor Ear heard, nor hath entred into the Heart of Man to conceive*: such are the *things*, which *God hath prepared* (which God hath Treasured up) *for those that Love him.*

1 Cor. 2. 9.

Ye see therefore, what is meant by *Treasures*, both in the One Sense, and in the Other: Those which *we are not*, to Treasure up; and those which *we are*. *Lay not up*, for your selves, *Treasures on Earth:* But *Lay up*, for your selves, *Treasures in Heaven.*

But may we not, you will say, Lay up *Those also?* Are not these *Precious things of the Earth*, (as *Moses* calleth them,) *the Good-will of him that dwells in the Bush?* Are not the Good Things of the Earth, the Blessings of God; which he bestows upon us out of his Bounty; and which we are to enjoy with Thankfulness and Rejoycing? And may we not then Seek for them, and Lay them up?

Deut. 33. 16.

Certainly we may. Nor is it our Saviour's meaning here, Absolutely to Forbid it. But the words, though they be spoken *Positively*, are to be understood *Comparatively.* As in many other places, where like Forms of Speech are used.

Matt. 10. 28.

Fear not them which Kill the Body (saith *Christ*, Matt. 10.) *But rather Fear him, who can destroy both Body and Soul in Hell.* Not but that we may, upon just occasion, Fear Both: But Him, *much Rather*, than Them.

John 6. 27.

So, *Labour not for the Meat that perisheth: But for that Meat which endureth to Eternal Life.* Where our Saviour's meaning is not, that we should not *at all Labour*

bour for our *Food* and *Sustenance*, whereby our *Lives* may be preserved. For God doth directly Command the contrary; *In the Sweat of thy Face, shalt thou eat thy Bread.* Which though, at first, it were imposed as a *Punishment*, yet, as a *Duty* too. And, *If any Man will not VVork*, (saith St. *Paul*,) *neither let him Eat.* But, (which is our Saviour's meaning,) Labour not for *That*, in comparison of *This*. Gen. 3. 19. 2 Thes. 3. 10.

So, *I will have Mercy, and not Sacrifice:* Not but that God required *Both*; but, *Mercy* much rather. Hos. 6. 7. Matt. 9. 13. Matt. 12. 7.

So, *Thou delightest not in Sacrifice, else would I give it thee*; but, *the Sacrifices of the Lord, is a Broken Spirit.* That is, Not in *Those*, in comparison of *This*. Psal. 51. 16, 17.

So St. *Paul*, *God forbid that I should Rejoyce*, (or Glory,) *save in the Cross of our Lord Jesus Christ.* That is, In any thing so much as in This. Gal. 6. 14.

And, *I determined not to know any thing amongst you, save Jesus Christ, and him Crucified.* That is, not any thing in comparison of This. 1 Cor. 2. 2.

When therefore our Saviour bids us, Lay up Treasures *in Heaven*; not *on Earth*: His meaning is not, that we should be so *onely* intent on *Heaven*, as not *at all* to regard the things on *Earth*; as if the onely way to fulfil this Precept, were to turn *Anchorete*, or Vow *perpetual Poverty*. For, certainly, while God doth place us on Earth; his meaning is, we should be here Imployed; and, for the good of Humane Society: And, when he provides for us outward Blessings; that we should enjoy them with Thankfulness and Sobriety: *For, every Creature of God is Good; and, to be received with Thanksgiving*, (as St. *Paul* argues on a like occasion, 1 *Tim.* 4.) And, such a Severity, as neither God nor Nature doth require; will not be acceptable unto either. 1 Tim. 4. 3, 4.

But, his meaning is,

1. That we should not seek for those (of Earth) *Onely*:

ly: so, as not at all to regard the things of Heaven. And though he should have said no more but This: yet would it have reached a considerable number of Men. For, alass, How many are there in the World, of whom we may say, (as the *Psalmist* saith of some) that *God is not*
Psal. 10. 4. *in all their Thoughts:* VVho either, *say in their Hearts,*
Psal. 14 1. *That there is no God*; (though, perhaps, with their Mouths
Psal. 94. 7. they do not:) Or, at least, *That He doth not See, nor shall the God of Jacob regard*; That he takes no notice of things below, nor considereth the Works of the Children
Job 22. 13, 14. of Men: As if *the Clouds were a Covering to him, that he could not See,* or could not *judge through the dark Clouds.* Who take not his Name into their Mouths; but for
Job 21, 41. Oaths and Blasphemy. *VVho say to the Almighty, De-*
Job 22. 17. *part from us; for we desire not the knowledge of thy ways.*
Psal. 17. 14. *Whose Portion is in this Life. Whose God is their Belly;*
Phil. 3. 19. *whose Glory is in their Shame; who mind Earthly Things,* Who have no Thoughts at all, of Treasures in *Heaven*; nor Hope for greater Happiness, than That there be no *Hell.*

2. As not Onely; so, neither should we *Chiefly* seek
Matt. 6. 33. for Earthly Things; but, things in Heaven. *Seek First the Kingdom of God, and his Righteousness*; and Other things but in a Second place, as things *to be added*
Vers. 31, 32. *thereunto. Not so much, what you shall Eat, or what you shall Drink, or wherewithall you shall be Clothed; For after all these things do the Gentiles seek*; those who know of no greater Happiness: But a Christian, who knows of a *Kingdom* to be sought for; even a *Heavenly Kingdom*; should first make sure of That, and make that his greatest Care.

Matt. 6. 25. *The Life is more than Meat; and the Body than Rai-*
Job 2. 4. *ment*: Yea, *Skin for Skin; and all that a Man hath, will he give for his Life:* And therefore he must needs be thought an Imprudent Man, who should less regard his

Life

Life than those things. But, the *Soul* is of more concernment than Life it self: And therefore he must needs be a much greater Fool; who, to gain Those, would lose his Soul. *What is a Man profited,* (saith *Christ,*) *if he Gain the whole World, and Lose his own Soul? Or, what shall a Man give in Exchange for his Soul?* What is there, of so much worth, as to be given in Barter, for a Soul? Matt. 16. 26.

You would think that Man very ill advised, who, in a Conflagration, or a Ship-wrack, should make it his great care to secure his Lumber, or Trifles of no value; and, at the same time, to Neglect his Jewels, and things of greatest Worth; or, even his Children, or Persons dearest to him. Yet, such Fools are those, who are more careful about some Earthly Contents; than for their precious Souls, or the Joys of Heaven: of which they either take *no care at all*; or, at best, are *much less* sollicitous.

3. Not Earthly Treasures *in Competition* with Heavenly. If *Joseph* cannot, at once, injoy his Mistrisses favour, without Sinning against God; he is quickly resolved, which to chuse: *How can I do this great Wickedness, and Sin against God?* Nor is his Liberty so dear to him, but that he will chuse Imprisonment, rather than Sin. Gen. 39. 9.

If the *Three Children* cannot preserve their Places at Court, or escape a *Fiery Furnace*, without *falling down to Worship* Nebuchadnezzar's *Golden Image*: *We are not sollicitous* (say they) *O King, to answer thee in this matter*; they quickly come to a Resolution; *Our God, whom we serve, is Able to deliver us*; *and, he Will deliver us*: *But if not*; *be it known unto thee, O King, that we will not serve Thy Gods, nor Worship thy Golden Image.* Dan. 3. 16, 17, 18.

So long as Heavenly, and Earthly Treasures, are Consistent: It is not unlawful to enjoy Both. For, many of God's dear Children, as *Abraham*, and *David*, and many more; have, besides the Favour of God, enjoyed a Competent, and a Plentiful Portion of Outward Things; without

out Blame: But, if once they become Inconsistent; and it come to a Competition, whether we *will serve God or Mammon*; since that *we cannot serve Both*: 'Tis then, that this Precept becomes Positive, *Not to lay up Treasures on Earth, but Treasures in Heaven.*

Matt. 6. 24.

So long as Both may stand together; God may have a great many (pretended) Friends. For, *Balaam* himself could wish *to Die the Death of the Righteous*; and, that *his end might be like theirs.* And, scarce is any Man so wicked, but that he would be willing to *go to Heaven* when he Dies. But, if it must be upon such terms as those proposed to the Rich Young Man (Matth. 19.) *To sell all, and to give to the poor*, that he may *have Treasure in Heaven*; especially if, upon Earth, *he have great Possessions*: 'Tis, too often, that they *go away sorrowful*; they do not like the Bargain.

Numb. 23. 10.

Matt. 19. 21, 22.

But, 'tis here, the Trial of a Christian comes, whether he be, in good earnest, what he pretends to be; Whether he can *forsake Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for Christ's sake*, that he may hereafter *receive a hundred-fold.* Whether he can, with the Wise *Merchant, having found this Pearl of great Price, sell all that he hath, to buy it.* Whether he can, *with Joy, sell all that he hath, to buy that Field, wherein is this* (Heavenly) *Treasure.* Which if he can; he will never have cause to repent his Bargain: For, never did any Man Buy Heaven, too Dear.

Matt. 19. 29.

Matt. 13. 46.

Matt. 13. 44.

Ye see therefore, in what sense it is that we are *Not to lay up Treasures on Earth, but Treasures in Heaven.* Not those *Onely*, not those *Chiefly*, not those in *Competition* with these.

The rest of the Text, contains the *Reasons*, which our Saviour assigns, why we should give this deference to Heavenly Treasures, before those of Earth. Which he takes from those two considerations, for which (principally) Treasures are so called.

Trea-

Treasures, properly, are such Things as are *Excellent*, and *Safely laid up*. Now *Heavenly Treasures* (as *Christ* doth here insinuate) are, First, *more Excellent*; and, Secondly, *more Safe*, than those of Earth; and, therefore, Rather to be Treasured up.

First, they are *more Excellent and Precious*. Which is implyed in the *Names* here mentioned; by which he doth design the One and the Other. *Treasures in Heaven*, and *Treasures on Earth*. For, *as the Heaven is high above the Earth*, (as both the *Psalmist* speaks, and the Prophet *Isaiah*,) so are Heavenly things above Earthly. Psal. 103. 11. Isa. 55. 9.

And very frequent is it in Scripture, to design the Excellency of such things above Others, by the Title of Heavenly. *When this our Earthly Tabernacle shall be dissolved*, (saith the Apostle,) *we have a House, Eternal, in the Heavens*: And therefore more Excellent. That, but a *Tabernacle*; This, a *House*, a firm *Building*. That, to be *Dissolved*; This, *Eternal*. 2 Cor. 5. 1.

So, when he compares our Condition after the Glorious Resurrection, with that before our Death, (1 Cor. 15.) *There be* (saith he) *Celestial Bodies, and Bodies Terrestrial*; (Heavenly bodies, and Earthly bodies;) *But the Glory of the Celestial is one; and the Glory of the Terrestrial is another*. That, more Excellent than This; and, quite another thing. 1 Cor. 15. 40.

So *Christ* and *Adam*, are, on the same account, compared: *The First Man is of the Earth, Earthy; The Second Man, is the Lord from Heaven*; and therefore, much more Excellent. And so shall our Heavenly Condition be, in comparison of our Earthly: For, *as is the Earthy, such are they that are Earthy; and, as is the Heavenly, such are they that are Heavenly*. And, how much the One, doth surpass the Other, is there expressed at large. Ver. 47. Ver. 48.

Upon the same account, we find mentioned, *The Heavenly Jerusalem*; *A Heavenly Calling*; *A Heavenly Gift*; Heb. 12. 22. Heb. 3. 1. Heb. 6. 4.

2 Tim. 4. 14. 1 Pet. 1. 4. *A Heavenly Kingdom*; *A Heavenly Inheritance*; And, (here) *A Heavenly Treasure*; with many the like Expressions.

In all which; it doth still import Things more Excellent, than what on Earth is so called. And which differ as much, as the *Substance*, and the *Shadow*. For so the Apostle Argues, *Heb.* 8. and *Heb.* 9. The *Sanctuary*, the Heb. 8. 5. *Priests*, the *Sacrifices*, which were on *Earth*; served but as *the Example and Shadow of Heavenly Things*. And, *if* Heb. 9. 23. *the Patterns of things in Heaven*, were to be *purified with those*; the *Heavenly Things themselves*, must be *purified with Better Sacrifices*.

Isa. 66. 1. Act. 7. 49. *Heaven is my Throne*, saith God, *and the Earth is my Footstool*. And, in the same proportion, the *Treasures of Heaven*, are more Excellent than *those of Earth*. Like as, those Mean Things, which, in a Poor Man's *Cottage*, pass for *Treasures*; as being the Best he hath: would, in a Princes *Palace*, be Contemptible, and not deserve that name; where, the meanest Utensils, are of greater Worth, than the Poor Man's *Treasures*. So, those things, which, on Earth, we look upon as August, and Noble: are nothing, if compared with the Glory that is to be expected in Heaven. Psal. 3. 7, 8. *What things were Gain to me* (saith Paul) *those I accounted Loss for Christ; yea, and I account all things but Dung, that I may win him.* The Glory of what is so surpassing, as that the greatest Glories on Earth would as much disappear before it; as the smaller Stars, in the Presence of the Sun at Noon day.

I should be too large, if, to amplifie this Subject, I should make a particular Parallel, between the *Treasures in Heaven*, and *those on Earth*; thereby to shew, that there is no Comparison between These and Those.

1. As to the *Place*: Those, in *Heaven*; These, on *Earth*. Which, by God's own computation, differ at least Isa. 66. 1. as much, as the *Throne*, and the *Footstool*.

2. As

2. As to the *Improvement* which our *Natures* shall then receive; both as to Soul and Body: which are both to receive considerable Advancement.

Our *Mortal Bodies shall put on Immortality*; *Our Corruptible shall put on Incorruption*; And, *Death* it self shall be *swallowed up in Victory*. And, *Our Vile Bodies made like unto His Glorious Body.* Rom. 8. 11. 1 Cor. 15. 53, 54. Phil. 3. 21.

And our *Souls*, likewise, shall be in like manner Advanced. *We now See but as through a Glass; then, Face to Face: We know but in Part now; we shall then Know even as we are Known: We shall with open Face behold the Glory of the Lord, so as to be changed into the same Image; we shall be Like him, for we shall see him as he is.* We are here subject, to Sin, to Sorrow, to Imperfection: But, in Heaven, there is none of all these. And, what is here Begun in Grace; shall be there Perfected in Glory. *When that which is Perfect is come; that which is in Part, shall be done away.* 1 Cor. 13. 12. 2 Cor. 3. 18. 1 Joh. 3. 2. 1 Cor. 13. 10.

3. As to the *Quality* or *Condition*, wherein we shall then be. We are here but *Servants*; or, at the best, but as *Sons in Minority*: We shall then, *as Heirs*, sit down in the Kingdom of our Father; *We shall sit together in Heavenly places in Christ Jesus.* We are, here, but as Slaves, or Subjects at the best: we shall then be *Kings and Priests*; *a Royal Priesthood.* Joh. 15. 15. Gal. 4. 1, 7. Ephes. 2. 6. Rev. 1. 6. Rev. 5. 10. 1 Pet. 2. 9.

4. As to our *Company* and *Conversation.* We, here, converse with Beasts; or, at best, with Men: But, there; with God and Christ; with glorified Saints and Angels. *Ye are come* (saith the Apostle) *to the City of the living God, to the New Jerusalem, to an innumerable company of Angels, to the General Assembly and Church of the Firstborn, to God the Judge of all, to the Spirits of Just Men made Perfect, and to Jesus the Mediator of the New Covenant.* Heb. 12. 22, 23, 24.

5. As to our *Contents* and *Imployments.* They are, here,

but Carnal, Earthly, Sensual; such as gratifie but our *Body*; and are common, in great measure, to us and Beasts: Or, at best, but *Imperfectly Spiritual*. There, All is Spiritual, Heavenly, Rational, Divine: particularly accommodated to our Rational Immortal Souls, even in their most sublime Perfections.

But, to discourse these at large, would be the Work of a Volume, not a Sermon.

It may suffice, to have insinuated Some of those *Excellencies*, wherein these *Heavenly Treasures* do surpass those *of Earth*.

2 Pet. 1. 4. 2 Cor. 7. 1. 2 Cor. 11. 2. Mat. 25. 1, 4, 10. Rev. 19. 7, 9. Mat. 22. 11, 13. Rev. 19. 1, 5. *Having therefore these Precious Promises (dearly beloved) let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God:* That we may be fit to be *presented as Chast Virgins to Christ*: That we may, like those *Wise Virgins, with our Lamps Lighted, and Oyl in our Vessels, be Ready to attend the Bridegrooms coming; and, Go in with him*: That, when *the Marriage of the Lamb is come*; we may be found fit *Guests* for that *Marriage Feast*; and not *be cast out*, for want of *a Wedding Garment*: That we may then, with a Quire of glorified Saints and Angels, (which is the Work of Heaven,) Sing perpetual *Praises*, and *Hallelujahs*; *Salvation, and Glory, and Honour, and Power, unto the Lord our God*; for Evermore.

Sermon VII.

The True Treasure: Preached before the University of *Oxford* (at St. *Maries* Church there) on *Decemb.* 10. 1671.

Matth. VI. *ver.* 19, 20, 21.

Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: But lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal: For where your Treasure is, there will your Heart be also.

I Pass now, from the consideration of that *Excellency* which is in the *Treasures of Heaven*, above *those of Earth*; (which is the first Reason, that our Saviour here insinuates, why we should lay up Treasures There, and not Here:) to the consideration of (that which is his Second Reason,) the *Uncertainty of Earthly Treasures*, in comparison of *those in Heaven*. For,

Secondly, Those Heavenly Treasures, as they are, for their Nature, more Excellent: So are they *more Safe*, than those

those on Earth. For, on Earth, *the Moth and the Rust doth corrupt, and Thieves break through and steal*: But, in Heaven, *neither Moth nor Rust doth corrupt; nor do Thieves break through or Steal.*

Wherein our Saviour intimates a Threefold Principle of *Uncertainty* in Earthly things; to which those of Heaven are not exposed.

1. They are subject to *Decay* by a Principle of *Corruption, from within.* The *Rust* may corrupt them.

2. They are liable to be *Destroyed*, by a *Violence from without.* The *Moth* may Eat them.

3. Though they scape both these, they may yet be *Lost* as to us. The *Thief* may take them away.

I say, First, They are subject to *Decay*, by a Principle of *Corruption from Within*; and, Viper-like (if that Story of the Viper be not a Fable) are Eaten up by somewhat out of their own Bowels.

For, to say nothing of *Plants* and *Flowers*, and things
Matt. 6. 30. of a slighter Texture; *which, to day, are; and, to morrow, are cast into the Oven*: Even *Man* himself, and other *Animals*, though they may *live Long*, yet do not *live Always*; and though, possibly, they should escape *Casualties*, yet *Age* it self would prove at last an *Incurable Disease.*

Yea, of things that might be thought yet much more durable: The hardest Oak, as well as softer Plants, may breed a *Worm* which shall eat it: And even *Iron*, and *Steel* it self, the hardest of all Metals, is eaten up by its own *Rust.* And *Stones* moulder into their own *Dust.*

How many stately *Fabricks*, with all their Glorious *Ornaments*, are so far *Perished*, as that there is not so much as the *Ruins* left remaining! And, stately *Cities*, become
Jer. 22. 5, 6. a *Desolation*; *a Wilderness without Inhabitant!*

Psal. 102. 26. Yea, *the Earth shall wax Old as a Garment*; the Mountains be abased, and the Valleys filled up; And, *the Heavens* also (these lower Heavens) *shall vanish away like*
Isa. 51. 6. *smoke:*

smoke: While those *Eternal Mansions*, those *Everlasting Habitations*, (in the *Heaven of Heavens*,) *prepared* for us; shall remain for ever, subject to no Decay. Joh. 14. 2. Luk. 16. 9. 1 King. 8. 27.

And, as the *Place* is thus *Lasting*, where our Treasures are *Laid up*; So are the *Treasures* also. We shall then *Inherit Substance*, not *Shadows*; even *Durable Riches and Righteousness*: *A Better and an Enduring Substance.* 2 Tim. 4. 8. Prov. 8. 18, 21. Heb. 10. 34.

Our *Kingdom*, as it is a *Heavenly* Kingdom, so is it *Everlasting*; *A Kingdom that cannot be moved*: And our Life, *Eternal Life*. *A Fulness of Joy*, (but without Satiety,) and *Everlasting*: An *Eternal Weight of Glory*, but no Burden. Heb. 12. 28. Rom. 2. 7. Psal. 16. 11. Joh. 15. 11. Isa. 35. 10.

Secondly, Our Earthly Treasures, as they may Perish, by a Principle of Decay from within: So may they be *Destroyed*, by a *violence from without.* 2 Cor. 4. 17.

The *Moth* eates, as well as the Rust, Our *Garments*, which would Rot in Time, may, before that, *be Moth-eaten.* As *Job* doth, at once, elegantly insinuate, as to the Frailty of Humane Life: *As a Rotten Thing consumeth*, *and as a Garment that is Moth-eaten*: And again, *Like a Flower which is cut down*, and not suffered to stand so long as till it Wither of it self. Job 13. 28. Job 14. 2.

Man, at the best, is but *of a few days*, of no long continuance; yet is not sure to run out those: He may be *cut off in the midst of his days*; or even much sooner, so as *not to live out half his days*, (as the *Psalmist* speaks, of *the bloody and the deceitful Man.*) Job 14. 1. Psal. 55. 23.

And our Contents, or Treasures, are as subject to Casualties, as our Lives: Like *Jonah's Gourd*; *which came up in a Night, and perished in a Night*: which could not have stood long before it withered, had it been let alone; but *a Worm smote it*, before it had stood so long. Joh. 4. 10. Joh. 4. 7.

Houses of Clay, whose Foundation is in the Dust, could not stand long, though they were not assaulted; But, if Assailed by Storms and Tempests, they may fall much sooner: Like Job 4. 19.

Job 1. 9. Matt. 7. 27. Like that of *Job's Sons*, and that of which our Saviour speaks, *Mat.* 7.

Nor is there always necessary, any *Great Violence*, to Destroy our Contents; a very small matter may serve the turn. It is not necessary, that a *Sithe* should cut Joh. 4. 7. down *the Gourd*, to make it Wither; a *Worm* at the Root, undiscerned, may as certainly do it.

And a *Moth* may *Eat the Garment*; as well as a *Lion*, *Rend it*. The Prophet tells us of Both, in God's dealings Hos. 5. 12, 14. with *Ephraim*, Hos. 5. *I will be unto Ephraim as a Moth, and unto the House of Judah as Rottenness*; Vers. 12. Where a Small thing, without Noise, makes a great Spoil. Again, Vers. 14. *I will be unto Ephraim as a Lion, as a young Lion to the House of Judah, I will Tear and go away*: where the same thing is done, but with a Greater Noise.

Sometimes, an Army of Soldiers, of Chariots and Horsemen; as that of the *Assyrians*, and of *Nebuchadnezzar*; are imployed to Spoil and Destroy a Nation: And sometimes again, an Army of *Flyes*, and *Lice*, of *Frogs*, and *Locusts*, may serve the turn; as in *Pharaoh's* case.

So Uncertain are our Earthly Treasures; exposed to a Thousand Casualties, of which, any One may Ruine them. Our *Houses* may be *Fired*, before they Fall. Our *Friends* may be *Slain*, or become our Enemies, when we have most need of them. Our *Fields* may be *Blasted*, when we expect a Harvest. Our *Ship* may *Sink*, or be Lost in the Harbor, when we expect it home with Treasures. And that may *Perish* or be *Destroyed*, whatever it be, on which we set our Hearts; though we love it Gen. 44. 30. as dearly, as *Jacob* did his *Benjamin*; *Whose Life was bound up in the Life of the Child.*

But, the *Treasures of Heaven*, are subject to none of these Casualties: neither to the *Rust*, nor to the *Moth*: They

They do not *Perish* of themselves, nor are *Destroyed* by outward Violence, as those of Earth are.

Thirdly, Though our Treasures here, should neither *Decay*, nor be *Destroyed*; though neither *Moth*, nor *Rust*, should corrupt them: Yet they may be *Taken from us*. The *Thief may break through and Steal*; and so, they become *Lost to Us*; even while they are, in Themselves, Preserved.

Riches are not for Ever; saith *Solomon*: And even, while they continue, they often *Change their Masters*; and are, as the Prophet speaks in another case, *Emptied from Vessel to Vessel.* Prov. 27. 24. Jer. 48. 11.

They take themselves Wings and Fly away; and, to Dote upon them, is, *to set our Eyes upon that which is not.* Like a Flock of Wild-Fowl; which may, this Hour, Ly upon thy Land; and, the next, be a great way off: *Thou knowest not Whence they come, nor Whither they go.* Prov. 23. 5. Joh. 3. 8.

What is Thine to day; may be *Stolen* from thee, by thou knowest not whom: Or, *Forced* from thee, whether thou wilt or no: Or, may be *Sold* and *Wasted*, by thine own Act, so that it remains no longer Thine.

How oft is it, that a Man, Born to great Possessions, perhaps to Kingdoms and Royalties, may Die a Beggar; or may Live to see Another enjoy that which was sometime His? According to that threatning, *Thou shalt Betroth a Wife, and another Man shall lye with her; Thou shalt Build an House, but not Dwell therein; Thou shalt Sow, but another shall Reap*, &c. Yea, one *out of Prison may come to Reign*, while *he that is Born in his Kingdom becometh Poor.* Deut. 28. 30. Mic. 6. 15. Eccles. 4. 14.

Charge those that are Rich in this World, (saith St. *Paul* to *Timothy*) *that they trust not in Uncertain Riches.* And, indeed, all the Riches of this World are such. 1 Tim. 6. 17.

Nor is it true of *Riches* onely, properly so called: But of all things else, which the World looks upon as *Excel-*

lent; and which here come under the name of *Treasures on Earth.*

Our *Honour* and *Esteem*, may be soon followed with Shame and Disgrace: Our *Power* and *Dominion*, may be soon reduced to Impotence and Contempt: A Person to day, as *Great as Haman*, may, to morrow, be *Hanged on his own Gallows.*

Esth. 5. 11, 12. Esth. 7. 10.

Our *Friends*, though they remain Men, may become *Enemies*: And, those, who, to day, cry *Hosanna*; may cry, in a short Time, *Crucifie him.*

Matt. 21. 9. Marc. 11. 9, 10. Matt. 27. 22. Marc. 15. 13, 14.

Nor is any thing more frequent than such Change of Fortune, (as Men are wont to speak) such Variety of Providence, *which setteth up One, and pulleth down Another; which Filleth the Hungry with good things, and sendeth the Rich Empty away.*

Psal. 75. 7. Luk. 1. 53.

But suppose, that none of all this should happen; That neither our Riches Perish, nor are Destroyed; nor that they be Taken from us and given to another Man; Suppose our Wealth and Honour accompany us to our Grave: They must, at least *Then*, leave us; and, what We have been Laying up, Another must Enjoy; and one, perhaps, to whom we least intended it. We cannot expect, they should Rise with us at the Resurrection; to purchase Heaven for us, or to procure us There the like Respect they did on Earth. *Riches avail not in the day of Wrath; But Righteousness delivereth from Death.*

Prov. 11. 4.

The *Rich Man*, in the Parable, who, when his *Barns were too little* to receive his Plentiful Increase, was resolving *to pull those down, and build greater; and, to say to his Soul, Take thine ease, thou hast goods laid up for many years*: Though we do not find, that any of this was taken from him while he lived; Yet had all his Designs ruin'd with this Message, *Thou Fool, this Night shall thy Soul be required of thee; and then, Whose shall all these things*

Luk. 12. 17, 18, 19, 20, 21.

things be? And, *So is he* (saith Christ) *who layeth up Treasure for himself, and is not Rich towards God.*

Ye see therefore, how Uncertain these Treasures are. They may *Perish*; They may be *Destroyed*; They may be *Taken away*: Or, if all these fail; the last case is unavoidable, *We* shall be *taken from them*: We cannot have an Eternity, in these Possessions. And if then, when these fail us, we have no Better Treasures to trust to; our Estate must needs be Miserable.

It will therefore be our Wisdom; so to *make us Friends of the Unrighteous Mammon; that, when these fail, we may be received into Everlasting Habitations*: So to order our Affairs here; as that, when our *Treasures on Earth* leave us, we may be sure of *Treasures laid up in Heaven*: That we may *Receive*, in Heaven, those Treasures *upon Exchange*, which we cannot *Transport in Kind*. Luk. 16. 9.

Those Treasures, are neither subject to *Moth*, nor *Rust*, nor can the *Thief* break through to take them from us. That *Kingdom, cannot be shaken*. Our *Crown of Righteousness*, is there *laid up* Safe. *My Father*, (saith *Christ*,) *is greater than All, and None is able to take you out of his hands. I know* (saith St. *Paul*) *whom I have trusted; and he is able to keep that which I have committed to him.* Happy are they, whose Treasures be there in Safety. Heb. 12. 28. 2 Tim. 4. 8. Joh. 10. 29. 2 Tim. 1. 12.

Now, if we would have our *Treasures* to be thus *Laid up in Heaven*: It is to be done, by a *Heavenly Conversation* while we are here *on Earth*.

'Tis true, *the Treasures* are there already. God hath *Prepared* them: *Christ* hath *Purchased* them: and they are there *Laid up*. 'Tis our business, to see that they be *Ours*; to take care that, what is *Laid up*, be laid up *for Us*. 'Twill else be no pleasure to us at all, to see Others *sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven; if* our Selves *be Cast out*: No more, than for Matt. 25. 34. Ephes. 1. 14. 2 Tim. 4. 8. Matt. 8. 11, 12.

Luk. 16. 23. the *Rich Glutton*, while *himself was in Torments*, to see *Lazarus in Abraham's bosom.*

'Tis not therefore enough, that we can say, That God is Merciful, That *Christ* Died for Sinners, and, That Heaven is a Glorious Place: Unless it be so *for Us.*

We must therefore so walk, that, (as St. *Paul* speaks) 2 Thes. 1. 5. *we may be counted worthy of the Kingdom of God. Walk* 1 Thes. 2. 12. *worthy of God, who hath called us to his Kingdom and* Ephes. 4. 1. *Glory. Worthy of the Vocation, wherewith we are called.* Col. 1. 10. *Walk worthy of the Lord, unto all Pleasing, being fruitfull in every good Work*, &c.

Not so as, by what we do, to *Purchase*, or *Deserve* it; (that's it which *Christ* hath done for us, and would have been too Hard a Task for us to do:) but, so to walk, as may *Become* it.

The *Marriage Feast*, (*Matt.* 22.) was not Purchased, or Provided, at the Cost of the Guests, but bestowed Freely: Yet he that *came without a Wedding Garment*, Matt. 22. 11, 13. was deservedly *cast out*; as *Mis-becoming* such a Solemnity.

'Tis *Faith* and *Repentance* that must make our way thither, and a *Conversation* suitable thereunto.

Repent, for the Kingdom of Heaven is at hand; was Mat. 3. 2, 8. *John Baptist's* Doctrine; And, *Bring forth Fruits Meet for Repentance*, (such as may become it,) without which the Name of Repentance would signifie little.

Joh. 3. 36. *He that Believeth not, shall not see Life*; And, *Ex-* Luk. 13. 3, 5. *cept ye Repent, ye shall all likewise Perish*; are the Doctrines of *Christ* himself, who best knew the Laws of his Joh. 3. 3. own Kingdom; And, *Except a Man be Born again, he cannot see the Kingdom of God.*

Act. 20. 21. *Repentance toward God, and Faith toward our Lord Jesus Christ*; is made the Substance of St. *Paul's* Doctrine, *Act.* 20.

Nor

Nor is it a *Verbal Profession*, of Faith and Repentance, that will serve the turn: It must be, *such a Faith* as *Worketh by Love*; Such a *Repentance*, as is attended by *Newness of Life*; by *Fruits meet for Repentance*. Gal. 5. 6. Rom. 6. 4. Matt. 3. 8.

They who *Profess they Know God, but do in their Works Deny him*; Do not *lay up for themselves Treasures in Heaven*; But *Treasure up to themselves Wrath against the day of Wrath*. Tit. 1. 16. Rom. 2. 5.

Not every one (saith *Christ*) *who says unto me, Lord, Lord, shall enter into the Kingdom of Heaven; But he that Doth the Will of my Father that is in Heaven.* Matt. 7. 21.

Now if thus, indeed, we would *Lay up for our selves Treasures in Heaven*: The last thing that the Text minds us of, is, *To have our Hearts there also. For, where your Treasure is, there will your Hearts be also.*

If ye be Risen with Christ (saith St. *Paul* to the *Colossians*) *Seek the Things which are Above, where Christ is: Set your Affection on Things Above, not on Things on the Earth.* And (to the *Philippians*,) *Let your Conversation be such as Becometh the Gospel of Christ.* Col. 3. 1, 2. Phil. 1. 27.

And, what that might be, he shews by his own Example, *Our Conversation is in Heaven* (saith he) *from whence we expect the Saviour, the Lord Jesus Christ; who shall change our Vile Bodies, and make them like unto his Glorious Body.*

And, if we look for such things, *What manner of Persons ought we to be* (saith St. *Peter*) *in all Holy Conversation and Godliness!* Even, *As he which hath called us is Holy, so should we be Holy, in all manner of Conversation.* 2 Pet. 3. 11. 1 Pet. 1. 15.

We should, *like Strangers and Sojourners* in a Foraign Country, be often thinking of our Fathers House. We should, as *Strangers, and Pilgrims, Abstain from Fleshly Lusts which Fight against the Soul.* We should, as *Strangers, and Pilgrims on Earth*, declare, by our Heavenly Conversation, *that we are Seeking a Better Country*, Psal. 39. 12. 1 Chron. 29. 15. 1 Pet. 2. 11. Heb. 11. 13, 16.

2 Tim. 6. 19. trey, even a Heavenly. Laying up in Store a Good Foundation against the time to come, that we may lay hold of
Heb. 12. 1, 2. Eternal Life. Running with Patience the Race that is set before us; Looking unto Jesus, the Author and Finisher of our Faith; who, for the Joy that was set before him, Endured the Cross, and Despised the Shame. Looking for,
2 Pet. 3. 12. and Hasting to the coming of the Day of God: That we
1 Pet. 1. 9. may Receive the End of our Faith, the Salvation of our Souls.

Considering that vast Disproportion, between the
Rom. 8. 18. Sufferings of this present Time, and the Glory that is to be revealed: Between our Light Affliction, which is but
2 Cor. 4. 17. for a Moment, and the far more Exceeding, Eternal, Weight of Glory.

Joh. 14. 2. Comparing those Heavenly Mansions, which, in our Fathers House, are prepared for us; with our Earthly
Heb. 12. 9. Cottages. Our Fathers on Earth, The Fathers of our
Matt. 6. 32. Flesh; with our Heavenly Father, Our Father which is
Matt. 6. 9. in Heaven, The Father of Spirits.

Considering the Meanness of those things (which here
Heb. 12. 22. we account stately) in comparison of The City of the Li-
Gal. 4. 26. ving God; The Heavenly Jerusalem; Jerusalem that is
Rev. 21. 2, 10, above; The New Jerusalem; whose Walls are of Jasper;
18, 19, 23. the City, of pure Gold; the Foundations, of the most Precious Stones; the Gates of Pearls; (or, rather, so Glorious, as that All these things are but shadows of it;) And, the Glory of God is the Light thereof; surpassing that of the Sun, the Moon, and the Stars.

Comparing also, our Company on Earth, and mean At-
Heb. 12. 22, tendance; with an innumerable Company of Angels; the
23, 24. General Assembly and Church of the First-born; the Spirits of Just Men made Perfect; yea, God himself, the Judge of all; and Jesus the Mediator of a Better Covenant.

Comparing, lastly, our Imperfect Condition here, both as to Sin, and Suffering; and those Muddy Delights the Earth

Earth affords us; with those *Rivers of Pleasure which are at God's Right-hand for evermore*; Where, *all Tears shall be wiped from our Eyes; and Sorrow and Sighing shall be no more*: And where our Imployment shall be, with Saints and Angels, to Sing Perpetual *Alleluja's*, and *Praises to God for evermore*; Even *Blessing, and Honour, and Glory, and Power, be to him that Sits upon the Throne, and to the Lamb, for ever and ever.*

Psal. 38. 8. Psal. 16. 11. Rev. 7. 17. Rev. 21. 4. Isa. 35. 10. Rev. 19. 1, 3, 4, 5, 6. Rev. 4. 8, 9. Rev. 5. 13.

Sermon VIII.

Sermon VIII.

God's Deliverances of his People. Set forth in a Sermon to the University of *Oxford*, in St. *Maries* Church, *Sept.* 12. 1686. In the Second year of K. *James* II. when we were in great Apprehensions of *POPERY* Prevailing.

2 Cor. I. *ver.* 10.

Who hath delivered us from so great a Death, and doth deliver; in whom we trust that he will yet deliver us.

THese words, upon the first view, present to us a Threefold Deliverance, which the Apostle mentions as to himself: Past, Present, and Future.

The Memory of a Deliverance Past; *Who hath delivered us from so great a Death.*

The Acknowledgment of a Deliverance for the Present; *And doth deliver.*

And the Expectation of a Deliverance for the Future; *In whom we trust that he will yet deliver us.*

And he Owns God in all of them. For, the Relative *Who*, in the beginning of the Verse, refers (as to its Antecedent)

tecedent) to *God who raiſeth the Dead*, in the end of the Verſe foregoing.

And he ſays *Us*, rather than *Me*; not onely as being uſual with Writers of all ſorts, to put *We*, *Us*, and *Ours*; in ſtead of *I*, *Me*, and *Mine*: But becauſe the Church was ſo concerned in the Deliverance of ſo great an Apoſtle, that it might well be reputed *their* Deliverance, as well as *his*. As himſelf intimates, Verſ. 7. *Knowing that, as ye are partakers of the Sufferings, ſo ſhall ye be of the Conſolation alſo.* 2 Cor. 1. 7.

He ſays, Firſt, *Who hath delivered us from ſo great a Death*: That is, from ſo great a *Danger of Death*. Or, who hath delivered us from Death, when we were in ſo great Danger of it. As, *Chap.* 11. of this *Epiſtle*; He had been, he ſaith, *in Deaths often*: Not, that he had been often *ſlain*; but, oft in *Danger* of being ſlain. 2 Cor. 11. 23.

What was this *great Death*; or great *Danger of Death*, from whence he had lately been delivered; he intimates in the Verſes next foregoing: *For we would not have you ignorant, Brethren, of the trouble that came to us in Aſia; that we were preſſed out of meaſure, above ſtrength, in ſo much, that we deſpaired even of life: But we had the Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the Dead: Who hath delivered us from ſo great a Death*, &c. Accounting this his deliverance from ſo great a danger, to be (as it were) a *Raiſing from the Dead*. According as is ſaid of *Abraham*, Hebr. 11. (when excuſed from offering *Iſaac*.) *He accounted, that God was able to raiſe him up, even from the Dead: from whence he received him in a Figure*: That is, from whence, *as it were*, he received him; (it was, *in a Figurative ſenſe*, a *Reſurrection*.) 2 Cor. 1. 8. Ver. 9. Ver. 10. Heb. 11. 19.

rection.) Or, *in a Figure*; that is, as *a Figure of Christ's Resurrection*, of which this was a Type.

But, What was this *trouble in Asia*? It was (as seems to me very evident) that at *Ephesus*, Act. 19. where,
Act. 19. 24. *Demetrius, a Silver-smith, which made Silver Shrines for* Diana; *and brought no small gain to the Crafts men*, whom he employed; incited them (with other *Work-*
Vers. 25. *men of like occupation,*) With this Potent Argument, *Sirs, ye know that by this Craft we have our Wealth*: And thereby made a great Up-roar against St. *Paul*, for
Vers. 26. Teaching, That *they be no Gods that are made with hands.* That is (as *Grotius* explains it,) *Negabat ullam esse vim divinam in Simulacris.* (He deny'd that there was, in Images, any Divine Power, any Divine Efficacy.) Whence they apprehended a double Mischief, First, *That their*
Vers. 27. *Craft was in danger to be set at nought*; And then, *That the Temple of their great Goddess Diana should be despised, and her Magnificence be destroyed, whom all* Asia *and the World Worshipped.* And, what an *Up-roar* this made at *Ephesus*, the rest of the Chapter tells us.

That this was it which is here intended, appears very evident from divers passages in this and the former *Epistle*, compared with the Story in the *Acts* of the Apostles: if I had leisure to insist on it. Of which I shall name but a few.

Act. 19. 22. We are there told, in *Acts* 19. that *Paul* was *in Asia.* And, *from Asia*, he Wrote the former *Epistle* to the *Corinthians*; (as appears by that Salutation toward the close
1 Cor. 16. 19. of it, *The Churches of* Asia *salute you*; and his purpose
Vers. 8. to *tarry at* Ephesus *till Pentecost*:) but before this trouble happened.

And that, from *Asia*, he *purposed, to pass through Mace-*
Act. 19. 21. *donia, and Achaia*, (where *Corinth* stood) to go *to Jerusalem:*

Jeruſalem: And had already *ſent before him, into Macedonia, Timotheus and Eraſtus*; while himſelf yet *ſtayed in Aſia for a ſeaſon.* Verſ. 21.

During which ſtay there, this *Up-roar* happened at *Epheſus.* And, as ſoon as *the Up-roar was ceaſed*, he went preſently *toward Macedonia*; as we are told in the firſt words of the next Chapter. And, *from Macedonia, was Written this Second Epiſtle to the Corinthians*; as the Poſtſcript tells us. Verſ. 23, 24. Act. 20. 1.

And juſt the ſame Journey we have related in the *Chapter* before us. He had been lately *in Aſia*, Verſ. 7. and now was in *Macedonia*; and, *from Macedonia*, (where now he was) *was coming to them*; And, *by them, to be brought on his way toward Judea*, Verſ. 16. And while he was in his way, through *Macedonia*, before he came to them in *Achaia*, he Wrote this Second Epiſtle; partly to excuſe his not coming to them firſt, as he had once intended; and partly to acquaint them with this *trouble in Aſia.* Which had happened between the Writing of his Firſt and Second *Epiſtle.* And is therefore mentioned in this latter *Epiſtle*; as a new thing which had lately befallen him, juſt before his leaving *Aſia*, to go into *Macedonia*, from whence he Wrote, and was ſhortly to come to them. 2 Cor. 1. 7. Verſ. 16. 2 Cor. 7. 5. & 8. 1. & 9. 2, 4. 2 Cor. 1. 15, 16. Verſ. 7.

Tis true, that St. *Paul* had, before this time, been in *Macedonia*; upon the invitation of that *Viſion*, Act. 16. *Come over into Macedonia and help us*: and paſſed thence (by *Atheus*) to *Corinth*, Act. 18. where we find him *working with his own hands* at *Tent-making.* Act. 16. 9, 10. Act. 18. 1, 3.

But that was not the time when this *Epiſtle* was Written from *Macedonia*: but, what is mentioned (in both *Epiſtles*) as a thing then paſt. And the ſame is evident from many other paſſages. See 2 *Cor.* 1. 19. & 11. 7, 9. & 13, 1. And 1 *Cor.* 4. 12. & 9. 1, 6, 15. And

1 *Cor.* 1. 12. & 3. 4, 5, 6, 22. & 4. 6. compared with *Acts* 18. 24, 27. & 19. 1.

This therefore was the *great death*, or great *danger of death*, which the Text ſpeaks of; wherein he was in danger to be torn in pieces, or otherwiſe murdered, in a furious *Up-roar*, raiſed by *Demetrius*, and his fellow *Craftſmen*; upon a pretended Zeal, for their *great Diana*; and a real Jealouſie, leſt *their Craft ſhould be ſet at nought* (*by which they had their Wealth*;) if St. *Paul*'s Doctrine ſhould take place, That *they be no Gods which are made with hands.*

Now that this was indeed a *great Death*, or that he was in *great danger of Death*; you may judge by what
Act. 19. 28. is there related in the following Verſes. *When they heard theſe ſayings*, (the Harangue which *Demetrius* had made)
Verſ. 29. *they were full of wrath; and cried out, ſaying, Great is Diana of the Epheſians. And the whole City was in a Confuſion. They caught Caius and Ariſtarchus (two of Paul's Companions) and ruſhed with one accord into the Theater*,
Verſ. 30. (for no good you may be ſure:) *And when Paul would have entered alſo to the People* (to have made his Defenſe,) *the Diſciples ſuffered him not*, (for the People, in
Verſ. 32. ſuch a *confuſion*, were not in a poſture to hear reaſon;)
Verſ. 31. And *ſome of the* Ἀσιάρχοι, *Chief Men of Aſia, which were his Friends, ſent unto him, not to adventure himſelf into the Theater* (foreſeeing the danger of it.) And when *Alex-*
Verſ. 33. *ander would have made his Defenſe to the People*, againſt St. *Paul*, as may well be ſuppoſed, (*the Jews putting him forward*; eſpecially if it be that *Alexander the Copper-Smith*, who is elſewhere ſaid to have *done him much*
2 Tim. 4. 14. *wrong:*) He could not, however, be heard: *But all with one voice, about the ſpace of two hours, cryed out, Great is*
Act. 19. 34. *Diana of the Epheſians.* Till *the Town-Clerk*, with ſome
Verſ. 35. difficulty, *had*, by fair words, *appeaſed the People*; as being

ing *in danger to be called in queſtion for that unaccountable Up-roar.* Verſ. 40.

And, how great it was in St. *Paul's* own apprehenſion, appears in the words before the Text, *We were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life: But we had the Sentence of Death in our ſelves, that we might not truſt in our ſelves, but in God, who raiſeth the Dead.* And, by his ſpeedy getting away, as ſoon as *the Up-roar was ceaſed*, as appears in the firſt words of the following Chapter. 2 Cor. 1. 8. Verſ. 9. Act. 20. 1.

And this I thought neceſſary, for clearing, in particular, what is here meant by *ſo great a Death.*

He ſays farther, *Who hath delivered us from ſo great a Death.* He recounts not onely his great *danger*, but his great *deliverance*; and, that it was *God* who ſo delivered him. And, he doth the like elſewhere, *Thou haſt known*, ſaith he to *Timothy*, (amongſt other things) *the Perſecutions and Afflictions which came to me at Antioch, at Iconium, at Lyſtra; what Perſecutions I endured: But out of them all the Lord delivered me.* And, upon another occaſion, *The Lord ſtood with me, and I was delivered: And the Lord ſhall deliver me from every evil work, and will preſerve me to his Heavenly Kingdom.* And the like elſewhere. For it was frequent with St. *Paul*, to recount his Deliverances, and to acknowledge God the Author of them. 2 Tim. 3. 10, 11, 12. 2 Tim. 4. 17, 18.

It follows, *And doth Deliver.* That is, he doth continue to *preſerve me hitherto.* Accounting every days preſervation, a new deliverance: Eſpecially when amidſt continual dangers. Or, it may be meant, he doth *from time to time deliver me.* For, by a Verb in the preſent tenſe, is oft intended *actus continuus*, a continual practice. But, I rather take it in the former Senſe; for his pre-

preſervation, ſince that great danger, to the preſent time.

He adds, in the laſt place, *In whom we truſt that he will yet deliver us.* From the experience of Paſt and Preſent Deliverances, he lays a foundation of Faith, or Confidence, for Future Deliverances: That the God who hath delivered him hitherto, will continue to deliver him; and *perfect the good work which he hath begun.* Like as, in the place but now cited; *The Lord ſtood with me, and I was delivered; and the Lord ſhall deliver me from every evil work, and will preſerve me to his heavenly Kingdom.* From *every evil work*; that is, from every evil deſign to be wrought againſt me. Or (as *Grotius* rather underſtands it,) *from every evil work*; that is, from doing any evil thing, which might mis-become ſuch an Apoſtle.

Phil. 1. 6.
2 Tim. 4. 17, 18.

And thus I have gone through the words by way of Explication; as to the Literal ſenſe of them.

I ſhall now look back upon them, in the ſame order, to make ſome Obſervations from them.

I firſt obſerve; That it is not to be thought ſtrange, that the Goſpel of *Chriſt* doth oft meet with fierce oppoſition: Eſpecially where Intereſt, and Superſtitious Zeal, are both combined againſt the Truth.

By *Intereſt* Men are ſtrangely blinded, as to thoſe Truths which make againſt it, though never ſo clear.

And, by *Superſtition*, Men are ſtrangely wedded to the falſe Worſhips to which they have been accuſtomed.

Exod. 23. 8.
Deut. 16. 9.
1 Sam. 12. 3.

A Bribe, or *Guift*, *blindeth the eyes of the Wiſe, and perverteth the words of the Righteous*; was a Divine Obſervation long ago: And *Intereſt* much more; which is a continual *Bribe*.

Jer. 2. 11.

And, *Hath a Nation changed their Gods? which yet are*

no

no gods? Jer. 2. Not as if it did never happen, (for, we know, the Gospel hath been planted in many places where Heathenish Idolatry had before prevailed:) but because it is an hard work to bring about.

The Devil is not willing to be *cast out*, where he hath once taken *Possession*; but will *rend and tear* before he will let go his hold. (As in the *Man possessed*, Mar. 9.) And, we are told, *Rev.* 12. that *the Devil hath great wrath, because he knoweth he hath but a short time.* Mar. 9. 18, 20, 26. Rev. 12. 12.

And, no where hath he more sure hold of any, than when Men are, thus, *taken captive in his net*: be it upon what pretence soever. 2 Tim. 2. 26.

If *Paul* and *Barnabas*, Act. 14. will suffer themselves to be *worshipped, as Gods*, (or Dæmons) *in the likeness of Men*, under the Names of *Jupiter* and *Mercury*: he is well enough contented (though it be St. *Paul* and St. *Barnabas* that be thus Worshipped:) But if they refuse this; and *Preach to them to turn from these Vanities unto the living God, who made Heaven and Earth*, (as *who alone is to be Worshipped*, Matt. 10. 11.) then they, who could *hardly be restrained from doing Sacrifice to them*; will now *Stone them.* Act. 14. 11, 12, 13. Vers. 15. Vers. 18. Vers. 19.

And, when *the Damsel possessed with a Spirit of Divination*, (Act 16.) *which brought her Masters much gain by Sooth-saying*; was, by St. *Paul*, *dispossessed*, and *her Masters saw that the hope of their Gains was gone: They caught* Paul *and* Silas, *and drew them to the Market-place, to the Rulers*; with this Accusation, *These Men do exceedingly trouble the City*, &c. And caused them to be *beaten, with many Stripes*; and *cast into prison*; and there, (by a *strict charge to the Jailor*,) to be severely handled, in order to a farther Punishment, had not a Signal Providence hindered it. Act. 16. 16. Vers. 18. Vers. 19. Vers. 20. Vers. 22, 23. Vers. 24. Vers. 25, &c.

And, if this be not enough, you have a Large List of his

his Sufferings for the Gospel, collected by himself; in the
2 Cor. 11. 23. 11th Chapter of this *Epistle*: *In Labours more abundant, in*
Vers. 24. *Stripes above measure, in Prisons often, in deaths often; Of*
the Jews five times received I Forty Stripes save one; Thrice
Vers. 25. *was I beaten with Rods, once was I Stoned, Thrice I suffered*
Vers. 26. *Shipwrack; in perils of Waters, in perils of Robbers, in perils*
by my own Country men, in perils by the Heathen, in perils
in the City, in perils in the Wilderness, in perils amongst false
Brethren, &c. Notwithstanding all which, and a great deal more, he persisted in Preaching the Truths of God, against all the opposition of Satan, and Wicked Men: Till, at length, (as most of the other Apostles did,) he Sealed it with his Blood: Of which he gives notice to
2 Tim. 4. 6. *Timothy*, (toward the close of his Second *Epistle*,) *I am*
Vers. 7. *now ready to be offered up, and the time of my departure is*
Vers. 8. *at hand: I have fought a good fight, I have finished my*
course, I have kept the Faith: Henceforth is laid up for me
a Crown of Righteousness, &c.

Nor was it St. *Paul*'s lot alone, to suffer evil for doing good: But so it ever was, and so is ever like to be, while
2 Tim. 3. 12. this World lasts, that *those who will live godly in Christ Jesus, will suffer Persecution*: Especially such as St. *Paul* was, whose Station and Imployment did more expose him to it.

Nor need we think strange of all this: if we consider, either the Malice of Satan and his Instruments who endeavour it: Or, the Wisdom of God, who suffers it.

First, I say, if we consider the *Malice of Satan, and his Instruments*, who endeavour it.

That *Enmity* which was at first *put, between the Seed of*
Gen. 3. 15. *the Woman, and the Seed of the Serpent*; hath been active ever since. And, in all Contests of this kind, those who have the worst Cause, are commonly the most Cruel.

It

It ſo began at firſt (very early,) in *Cain* and *Abel* (the two firſt Brothers that we know of, in the World.) *Cain* was the Slayer, and *Abel* the Sufferer. And this was the Quarrel (as St. *John* tells us,) *Cain was of that Wicked One, and ſlew his Brother: And wherefore ſlew he him? Becauſe his own Works were evil, and his Brothers righteous.* Therefore, *marvel not, Brethren,* (as it there follows) *if the World hate you.* 1 Joh. 3. 12. Verſ. 13.

And our Saviour had given us the ſame Caution before. *If the World hate you, ye know that it hated me before it hated you. If ye were of the World, the World would love his own: But becauſe ye are not of the World, but I have choſen you out of the World; therefore the World hateth you.* Joh 15. 18. Verſ. 19.

'Tis the *Real Piety* of Good Men, which is the true Cauſe (whatever the Pretence be) why the Wicked hate them. As they complain, *Wiſd.* 2. *He was made to reprove our thoughts. He is grievous to us to behold;* (That is, He is a reproach to us, we cannot abide to ſee him:) *For his Life is not like other Mens; his Ways are of another Faſhion.* Or, as St. *Peter* words it, ξενίζονται, *they look ſtrangely upon you, becauſe ye do not run with them into the ſame exceſs of Riot; ſpeaking evil of you. They hate the Light* (ſaith *Chriſt*) *becauſe their Deeds are evil.* Wiſd. 2. 14, 15. 1 Pet. 4. 4. John 3. 20.

This, I ſay, for the moſt part, is the true cauſe; why the Wicked hate the truly Righteous. Though yet Virtue be, of it ſelf, ſo truly amiable, that even thoſe who hate it, cannot but reverence it, (as *Herod* did *John the Baptiſt,*) and have not the confidence to oppoſe it bare-fac'd. And therefore ſeek to palliate the true cauſe, with ſome other pretences. Marc. 6. 20.

As thoſe but now mentioned, *Act.* 16. Where the Accuſation was, *Theſe Men being Jews, teach Cuſtoms which* Act. 16. 20, 21.

it is not lawful for us to observe being Romans; and do *exceedingly trouble the City*, or disturb the Peace. But the
Vers. 19. true cause was, because *they saw that the hope of their gains was gone.*

Dan. 6. 3, 4. And *Daniel*'s Enemies, though they hated him upon one account, (which they were willing to dissemble;) yet
Vers. 5. they sought to entrap him for somewhat else.

And, our Saviour's Enemies, though they hated him for other Reasons, make this pretence to *Pilate*; *If thou let this Man go, thou art not not* Cæsar's *Friend.*

And when Licentious Livers, complain of Hypocrisie, in those of Stricter Lives; that which offends them, is not, because they *are not* what they seem to be; but because they do *at least seem* to be so. Not for want of *Real Piety* (for that would displease them more;) but, because they would not have Men so much as *seem to be* pious.

Another Reason, why we should not think it strange, that God's Church and People do often suffer; Whether from God's immediate hand, (as sometime they do;) or, from the hands of Wicked Men, (which is the Case before us;) is, from the *Wisdom of God*, who suffers it so to be.

2 Cor. 4. 6. God, who at first, by his Power, brought *Light out of*
Gen. 50. 20. *Darkness*; can, by his Wisdom, bring *Good out of Evil*, and therefore suffers it.

God hath Holy, Wise, and Just Reasons, for what ever he doth, or suffereth of this kind; though we know
Act. 15. 18. them not. *Known to the Lord are all his Works: In Wis-*
Psal. 104. 24. *dom hath he made them all:* Though to us, they *be un-*
Rom. 11. 33. *searchable, and his ways past finding out.*

And this should stop all murmuring, all repining Thoughts against God, when he doth not Govern the World, just as we would have him.

It

It ſeemed ſtrange to *Jeremiah*, that things went contrary to what he expected: yet he would not ſo much as Expoſtulate the caſe with God, till he had firſt Premiſed a Submiſſive Acknowledgment of God's Righteouſneſs, (Jer. 12.) *Righteous art thou, O God, when I plead with thee: yet let me talk with thee of thy Judgments. Wherefore do the VVicked proſper? VVherefore are all they happy that deal very treacherouſly?* Jer. 12. 1.

And, in *Job's* Caſe; though he defended himſelf well enough againſt his Friends; who charged him with Hypocriſie, or ſome great Wickedneſs, becauſe he ſuffered great Afflictions: Yet when God argued it with him upon another Point, (to vindicate his own Soveraignty, and Juſtice, and the Equity of his proceedings;) *Job* had no more to ſay: But, *abhors himſelf in duſt and aſhes: I have ſpoken things which I underſtood not; things too wonderful for me: Once have I ſpoken, but I will not anſwer;* (I will not repeat it,) *yea, twice, but I will proceed no farther.* Job 42. 6. Verſ. 3. Job. 40. 5.

And we muſt be content, on like occaſions, to do the like: *To lay our hand upon our mouth*; to be *dumb, becauſe thou, Lord, haſt done it*: And, whatſoever God doth, or ſuffereth to be done; we may be ſure, he hath juſt reaſon for it. Verſ. 4. Pſal. 39. 9.

What are God's particular Reaſons in ſuch proceedings; and, for what Ends he doth it; would be too long here to inſiſt upon: and there will be occaſion to ſay ſomething to it afterward.

But, upon the whole matter, we may ſee cauſe, from this two-fold ground, (the Evil of Man, and the Wiſdom of God,) not to wonder, that God's Church and People, in all Ages, have been expoſed to ſufferings, Difficulties and Dangers.

We find many Complaints to this purpose; of *Job*, *David*, *Jeremy*, *Habakkuk*, and others.

And the Church, as a Body, have so suffered, as well as particular Persons: In *Egypt*, in the *Wilderness*, in *Canaan*; in the time of the *Judges*, in the time of the *Kings*; in the *Babylonish* Captivity; in the time of the *Maccabees*.

And the Christian Church all along. We know with what fury the Plantation of the Gospel was opposed; first by the *Jews*, then by the Heathen; and what hath happened in latter Ages of the Church, the World is not ignorant.

But, I have, perhaps, been too long looking on the Dark-side of the Cloud; the *Sufferings of God's People*.

We come next to view the Light-side of it; (*God's deliverances*:) and make Observations from thence. *Who hath delivered us from so great a death.*

And, I observe thence, That, as it is God's Goodness to grant them; so it is our Duty, to remember, and call to mind, past Deliverances, and other Mercies; and to own God in them.

I say, *Deliverances and other Mercies*; For, though the Text speak of Deliverances singly; yet there is the same reason of other Mercies also: and I do no injury to the Text, to enlarge the Prospect.

Men are commonly apt to make great Complaints, when under Sufferings, or in apparent Dangers: But soon Forget the Deliverance when it is over; or, but faintly remember it; or, take little notice of God in it.

Psal. 106. 7, 9. When the *Israelites* were in distress *at the Red-Sea*; Vers. 10. and were there *saved from the hand of those that hated* Vers. 11. *them*; and *the waters covered their Enemies*: the *Psalmist* Vers. 12. observes, (*Psal.* 106.) that they then *Sang his Praise*:

But,

But, adds withall, *they ſoon forgat his VVorks*, when the Deliverance was once over; *They forgot God their Saviour, who had done great things for them.* Verſ. 13. Verſ. 21.

But, 'tis our Duty to do otherwiſe; to *remember the Loving-kindneſſes of the Lord*; to *remember the days of old*; and to *ſhew forth all his Praiſe.* Iſa. 63. 7. Pſal. 143. 5. Pſal. 77. 5, 10, 11. Pſal. 9. 1, 14.

The *Pſalmiſt* ſets us a good Pattern, to this purpoſe, for Five or Six long Pſalms together; *Pſal.* 103. and ſo onward to *Pſal.* 108. which are little more than a continued Narrative of a Chain of Providences, with Remarks upon them; ſhewing their Succeſſive Dangers, and their Succeſſive Deliverances. And, it ſeems to be Parcelled out into ſeveral Pſalms, as being too long for one. Pſal. 103, &c.

We have the like in *Pſal.* 78. and *Nehem.* 9. which contain a ſhort Hiſtory of Providences; even from *Abraham's* days downward to their own time. Pſal. 78. Neh. 9.

And, the like, in many other places. VVhich you may read at leiſure; but are too large for me to repeat.

Nor is it our Duty onely, (by way of Gratitude or Thankfulneſs:) But our Wiſdom, and our Intereſt, ſo to do; for our Conſolation and Incouragement. *VVhat things were written afore-time, were written for our Learning; that we through patience and comfort of the Scriptures might have hope: They are written for our Admonition, upon whom the ends of the VVorld are come.* Rom. 15. 4. 1 Cor. 10. 11.

And 'tis, no doubt, a great ſatisfaction, to obſerve the Care and Providence of God, in Planting, Preſerving, and Defending his Church in all Ages: though not always in the ſame Splendor: In *Egypt*, in *Canaan*, in *Babylon*, and at other times, both before and after: Notwithſtanding the Malice of Satan, and the VVrath of Man.

Yea, notwithſtanding their own manifold revolts from him, and provocations of him. (For God doth not always take

take the advantage, to caſt them off; who do, in ſome meaſure, forſake him.) The Children of *Iſrael*, his own
Pſal. 78. 40. People, though they *oft provoked him*, to puniſh them ſeverely, (in their own, and in their Enemies Lands:) Yet
Verſ. 38. were they ſtill preſerved, and not wholly *deſtroyed*.

The like we ſee in his planting, and preſerving the Chriſtian Religion, and the Purity thereof (in ſome good meaſure) from age to age, even to our days: Notwithſtanding the oppoſitions of *Jews* and *Heathens*, and others whatſoever. To recount them all, were to repeat the Church Hiſtory from *Chriſt* downward: (too great a task for our preſent undertaking.) And thoſe in particular concerning our own Nation, are ſo well known, many of them, that your own Memories may ſave me the Labour.

But I obſerve farther; That we are not only to remember, paſt Mercies, and paſt Deliverances, of God's Church and Children long ago: But the Preſent alſo, and thoſe of our own times.

Mat. 23. 29. Our Saviour Notes it, as a piece of Folly, in *the Scribes and Phariſees*; who ſeemed to decry the Faults of their
Verſ. 30. Fathers, (*If we had been in the days of our Fathers, we would not have been partakers with them*:) but did not
Verſ. 31, 32. diſcern, that themſelves, at the ſame time, did the ſame things. So, on the other hand, Men are ſometimes mindful of God's Care of his Church, and the Mercies of former times: But, do not take notice of the preſent; as here the Apoſtle doth: *He hath delivered us; and he doth deliver us.*

And *Ezra* (in his Ninth Chapter) when he recounted former Mercies; takes notice of their preſent Deliverance, (though much ſhort of what he could wiſh:)
Ezr. 9. 8. that God had yet *left them a Remnant to eſcape, and given them a Nail in his Holy Place*; that he had *lightned their*

eyes,

eyes, and given them a little reviving in their Bondage; that he had *punished them less than their Iniquities deserved, and had given them such deliverance as this*: And, though the Work were not yet compleat, yet, at least, (as was done in another Case) could here set up an *Ebenezer*; *Hitherto hath the Lord helped us.* Vers. 13. 1 Sam. 7. 12.

And, even while they were in *Babylon*, the Church could see a Mercy in their Preservation there: *Wherefore doth the Living Man complain? It is the Lord's Mercy that we are not consumed; because his Compassions fail not.* Lam. 3. 39. Vers. 22.

I observe Lastly; That the experience of past and present Mercies and Deliverances, should incourage us to trust in God for the future. *He hath delivered us, and doth deliver us, and in him we trust that he will yet deliver us.* And so for other Mercies; He *hath been* gracious; he *is* gracious; and in him we trust that he *will yet be* gracious.

The Lord's Hand is not shortened, that it cannot save; nor his Ear heavy that it cannot hear: If any thing hinder; it is *our Iniquities that separate between God and us*; it is *our sins withhold good things from us.* And these we must be careful to put away. Isai. 59. 1. &c 50. 2. Numb. 11. 23. Isai. 59. 2. Jer. 5. 25.

Lord, thou hast been gracious to thy Land; thou hast brought back the Captivity of Jacob: (Psal. 85.) *Thou hast forgiven the Iniquity of thy People; thou hast covered all their sins: Turn us, O God of our Salvation; and cause thine Anger toward us to cease.* Psal. 85. 1. Vers. 2. Vers. 4.

'Twas a sinful distrust, which the Psalmist notes, and calls it *a speaking against God*, (Psal. 78.) when they said, *Can God Furnish us a Table in the Wilderness? He smote the Rock, that the Waters gushed out; But can he give Bread also? Can he provide Flesh for his People?* This he calls a *tempting of God, and limiting the Holy One of Israel.* This, he saith, *the Lord heard, and was Wroth*: And, if Psal. 78. 19. Vers. 20. Vers. 41. Vers. 21.

Numb. 11. 22, 23. if we conſult the Hiſtory in *Numb.* 11. we ſhall find it was ſo.

1 Sam. 17. 36, 37. We ſhould rather Argue, as *David*, when he was to encounter *Goliah*, from the experience of former Deliverances: Or, as *Jacob*, when afraid of *Eſau*; from experience of former Mercies, Gen. 32. *With my Staff I paſſed*

Gen. 32. 10. Verſ. 11. *over this Jordan, and now I am become two Bands: Deliver me, I pray thee, from the hand of my Brother.*

Pſal. 22. 9. Or, as the *Pſalmiſt*, Pſal. 22. *Thou art he that took me out of the Womb; that didſt make me to hope when I was*

Verſ. 10. *upon my Mothers Breaſts; I was caſt upon thee from the Womb; thou art my God from my Mothers Belly*: Or, as

Pſal. 71. 5. Verſ. 6. Pſal. 71. *Thou art my truſt from my youth; By thee have I been holden up from the Womb; thou art he that took me*

Ver. 9. *out of my Mothers Bowels: O, caſt me not off in the time of Old Age; forſake me not when my ſtrength faileth.*

And, there is none of us, if we ſurvey the Hiſtory of our Lives; but that we may obſerve ſo many Mercies, and ſo many Deliverances hitherto; that we may reaſonably conclude, (as the *Pſalmiſt* elſewhere,) *This God*

Pſal. 48. 14. *ſhall be our God for ever and ever; and he will be our guide even unto Death.*

And it is very frequent (in the *Pſalms* and elſewhere) to ground Petitions for future Mercies, on the experience

Pſal. 22. 4. of thoſe already received. As Pſal 22. *Our Fathers truſted in thee; they truſted, and thou didſt deliver them:*

Ver. 5. *They cryed, and were delivered; they truſted in thee and*

Ver. 11. *were not confounded*: And thence infers, *Be not thou far from me, for trouble is near.*

And, to the ſame purpoſe, *Pſal.* 44. which our Church

Pſal. 44. 1. hath Tranſcribed into our Standing Service: *O Lord, we have heard with our Ears, and our Fathers have declared unto us, the noble Works that thou didſt in their days, and*

Verſ. 23, 26. *in the old time before them*: with theſe Reſponſes, *O Lord ariſe, help us and deliver us, for thy Names ſake:*

O

O Lord arise, help us and deliver us, for thine Honour.

Now God hath several ways of Delivering his People, and doing them good. Which would afford matter of a large Discourse, if time would permit.

Sometime the evil feared, or threatned, may be prevented, that it come not. As in the case of *Nineveh*; *Yet Forty days, and Nineveh shall be destroyed*; that was the Threatning: But when *they repented, and turned every one from his evil ways: God repented of the evil that he said he would do unto them, and he did it not.* So in the case of *Hezekiah*; *Set thy House in order, for thou shalt die, and not live*; was the first Message: But, soon after; *I have heard thy Prayers, and seen thy Tears; Behold, I will add unto thy days Fifteen years.* Jon 3. 4. Vers. 8, 10. Isai. 38. 1. Vers. 5.

Sometimes God removes the Person before the Evil comes: or (which is all one) defers the Evil, till the Person be removed. Thus, upon *Ahab*'s Repentance, (such as it was) he had, at least, this Respite, That *God would not bring the Evil in his days; but, in his Sons days, he would bring the Evil upon his House.* And, *Josiah*, upon a better account, was Promised, that *He should be gathered to his Grave in Peace; and his eyes should not see all the Evil that God would bring upon the place.* And the like of *Hezekiah*, Isai. 39. *Good is the word of the Lord which thou hast spoken; For there shall be Peace and Truth in my days:* though the Evil were afterward to come. And the Prophet *Isaiah* tells us, that (sometimes) *the Righteous are taken away from the Evil to come.* And so was *Jeroboam*'s Child, 1 King. 14. *because in him was found some good thing toward the Lord God of Israel, in the House of Jeroboam.* 1 Kin. 21. 29. 2 Kin. 23. 29, 30. 2 Chr. 35. 23, 24. Isai. 39. 8. 2 Kin. 20. 12. 2 Chr. 32. 26. Isai. 57. 1. 1 Kin. 14. 12, 13.

For, since *it is appointed for all Men once to Die:* It is a Mercy from God, so to time it, as to Die seasonably, in a good time. Heb. 9. 27.

Or, if not out of the World; he may remove the Person out of the Place, before the Storm fall. As in the Plague of Hail in *Egypt*: those who *believed* the Threatning, brought *their Servants and Cattel*, out of the Field *into Houses*, before the *Hail* came, whereby the rest were destroyed. Thus, when *Herod slew the Innocent Children*; our Saviour, then a Child, was, before-hand *sent into Egypt*, that it reached not him. So, the *Israelites* were Landed *on the Shore* of the *Red Sea*, before *the Waters returned* to drown the *Egyptians*. And *Noah* taken into the *Ark*, before *the Floud* came.

Exod. 9. 20, 21. Vers. 34. Mat. 2. 16. Vers. 13. Exod. 14. 28, 29, 30. Gen. 7. 1, 7, 10.

Sometime, those who contrive the Evil, are not able to *bring it to pass*. Of which *David* had frequent experience; both before and after he came to the Crown. When *Saul cast a Javelin at him*; he missed his aim; more than once. When *Saul sent to take him in his Bed*; *David* was gone. And many more Escapes he had, till God at length, brought him to the Crown. And, after that, *God turned the Wise Counsel of Achitophel into folly*: And defeated the designs of *Absalom*; and others who rose up against him: And *turned* their Counsels *upon themselves*.

1 Sam. 18. 10, 11. & 19. 10. 1 Sam. 19. 15, 16. 2 Sam. 15. 31, 34. & 17. 14, 23. & 18. 14. Job 5. 12, 13. Eccles. 10. 8. Prov. 26. 27. & 28. 10.

Sometime, God diverts them, and finds them other Work to do. As when *Saul* was diverted from pursuing *David*, by a *Message* brought him, that *the Philistines had Invaded the Land*. So easie is it for God, to defeat the *Counsels of Men*: but, *the Counsel of the Lord, that shall stand*.

1 Sam. 23. 27, 28. Psal. 39. 10, 11. Prov. 19. 21.

Sometime again, he may permit it; but, to such a degree. As when he *puts bounds* to the *raging of the Sea*, and to the *tumults of the People*: *Hitherto shall thy proud Waves go, and no farther*. Thus in the Case of *Job*; Satan could do nothing till God permitted him. He had, then, permission, as to what *Job had*; but not as to his Person. Then, as to his Person, but not as to *his Life*.

Psal. 104. 9. & 89. 9. & 65. 7. Job 38. 11. Job 1. 12. Job 2. 6.

And

And St. *Paul* tells us, as to himself; *We are troubled, but not diſtreſſed; perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed.* And again, *God is faithful, who will not ſuffer us to be tempted above what we are able; but will, with the temptation, make a way to eſcape, that we may be able to bear it.* 2 Cor. 4. 8, 9. 1 Cor. 16. 13.

Sometime God changeth the Mind of them that were Enemies, to become Friends. As Prov. 16. *When a Man's ways pleaſe the Lord; he maketh even his Enemies to be at peace with him.* And *Paul a Perſecutor*, became afterwards *a Preacher of the Faith, which before he deſtroyed.* Thus *Saul* convinced of *David*'s Innocency, (by ſparing him when he could have killed him,) doth, (more than once) confeſs his *Error*, (and that *David was more righteous than he*;) and was (at leaſt for the preſent) reconciled; and promiſed *no more to do him harm.* So *Laban* purſued *Jacob*, with a deſign to *hurt him*: But God put better thoughts into him over-night; as he tells *Jacob* the next morning; *It is in the power of my hand to do thee hurt; but the God of your Father ſpake to me yeſternight, ſaying, Take heed that thou ſpeak not to Jacob good or bad.* And *Eſau* came out againſt him as an Enemy, *with Four hundred Men:* But was pacified before they met, and *Embraced him* as a Brother. And when his People were *oppreſſed by the Heathen, and brought low for their Iniquity* (Pſal. 106.) Yet *he regarded their Affliction, when he heard their Cry; and made them to be Pitied of thoſe that carried them Captive.* And ſo it was, we know, in the days of *Cyrus*; who made a *Proclamation* to ſend them home; and, with great Favours. Prov. 16. 7. Gal. 1. 23. Act. 9. 2, 20, 21. 1 Tim. 1. 12, 13. 1 Sam. 24. 16, 17. & 26. 21. Gen. 31. 42. Verſ. 29. Gen. 32. 6. Gen. 33. 4. Pſal. 106. 41, 42, 43. Verſ. 44. Verſ. 46. 2 Chron. 36. 22. Ezr. 1. 1, 4.

Sometime again, God ſuffers the *Intended Evil* to take place, but turns it to a *Real Good.* Thus *Joſeph* was advanced by thoſe very means which his Brethren uſed to hinder it: and, *what they thought againſt him for evil, God turned unto good, to ſave much People alive.* And *Haman*'s Gen. 50. 20.

Neſt. 3. 6. & 7. 7. & 9. 22. Act. 2. 23. Act. 13. 27, 29. designs againſt *Mordecai*, and the *Nation of the Jews*, turned to their advantage. To ſay nothing of the great Work of our Redemption: wherein the *Enemies of Chriſt*, did *fulfil* the *Counſel of God*, while they did *oppoſe* it. And *Satan ruined* his own Kingdom, by *prevailing* againſt Chriſt: *Who, by his Death, deſtroyed him that had the power of Death, even the Devil.*

Heb. 2. 14.

But, Laſtly; What ever Methods God pleaſe to take, for the good of his Church and People; whether by deferring, or by limiting, or by defeating the deſigns of Satan and his Inſtruments; or by permitting them, but turning them to good; or how elſe ſeems beſt to his own Wiſdom: However he may ſuffer them ſometimes to be brought very low, without being preſently delivered; though ſome particular Perſons, or even many ſuch, may Die under thoſe Afflictions, or *not accept of deliverance, that they may obtain a better Reſurrection:* Yet theſe two things we are ſure of;

Heb. 11. 35.

1. Firſt, That God will never ſuffer his Church and Truth to be wholly overthrown. *The Gates of Hell ſhall never prevail againſt it. He will be always with them to the end of the World.*

Matt. 16. 18. Matt. 28. 10.

And though, at ſome time, or in ſome place, it may be brought ſo low, as in *Eliah's time*; who complains, *They have forſaken thy Covenant, they have thrown down thy Altars, they have ſlain thy Prophets; and I, even I alone, am left, and they ſeek my life to take it away:* Yet, even then, God tells him, *I have left me Seven thouſand in Iſrael, whoſe knees have not bowed to Baal, and whoſe mouths have not kiſſed him.*

1 Kin. 19. 14. Verſ. 18.

And, that the ſame may not be ſuppoſed to concern *Eliah's* time only; the Apoſtle recites it, and improves it (*Rom.* 11.) as a Propheſie for the future alſo. And, (as it there follows) *Though Iſrael have not obtained* (that is, not the whole Body of them,) yet *the Election have ob-*

Rom. 11. 3, 4, 5. Verſ. 7.

obtained; that is, a Select Number of them. And, *what if ſome of them did not believe? Shall their unbelief make the Promiſe of God of none effect? God forbid.* No: God will ſo order it by his Providence (which governs the Minds of Men, as well as their Bodies,) that how many ſoever fall off, or be cut off, there ſhall ſtill be a Church left. Rom. 3. 3, 4.

2. Of this we may be ſure alſo; That though God ſuffer ſome of his People to periſh, as to outward appearance; that is, to Die, or ſuffer for the Cauſe of *Chriſt*, (as our Apoſtle did, and many other of God's People;) Yet may God be well enough ſaid to *deliver them*; at leaſt, *from the Wrath to come.* For, *neither life, nor death, nor any other thing, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord:* but, *in all theſe things we are more than Conquerors.* 1 Theſ. 1. 10. Rom. 8. 38, 39. Verſ. 37.

And, to thoſe that are his, *all things ſhall work together for good:* That is, to thoſe that are *truly* his, and not in appearance onely; *To thoſe that love God, to thoſe that are called according to his purpoſe,* (as there it follows) For, as *he is not a Jew, that is one outwardly; nor is that Circumciſion, which is outward in the Fleſh; But he is a Jew that is one inwardly; and Circumciſion is that of the Heart*: So neither is he a *Chriſtian*, that is but outwardly ſo, (that *hath a form of Godlineſs, but denieth the power of it*) nor is that *Faith*, which is in *word* onely: But *with the Heart Man believeth unto righteouſneſs; and*, then, *with the Mouth confeſſion is made unto Salvation.* It muſt be, (as St. *John* ſaith of *Love*,) *not in word and in tongue onely, but in deed and in truth.* Verſ. 28. Rom. 2. 28, 29. 1 Tim. 3. 5. Rom. 10. 10. 1 Joh. 3. 18.

And, while we thus believe and practiſe; we can never be loſers by what we ſuffer for *Chriſt*. *We ſhall receive even now, in this time, an Hundred fold,* (in value, if not in kind,) *and in the World to come, Eternal life. Our light afflictions, which are but for a moment, ſhall work* Mar. 10. 30. Matt. 19. 29. Luk. 28. 30. 2 Cor. 4. 17.

out

out for us a far more exceeding and eternal weight of Glory. Thoſe, *for a Moment*; this, *Eternal: Light* Afflictions, a *weight* of Glory; yea, an *exceeding* weight, a *more* exceeding weight, a *far more Exceeding, Eternal, Weight of Glory.*

Now, if at any time, Deliverances or Mercies (I put both together) do not anſwer our expectations; either as to a People, or as to a Perſon, (for there is the ſame reaſon of both;) If not at ſuch a time, or not in ſuch a manner, or not to ſuch a degree, as we expect: We have reaſon to ſuſpect, the fault may be our own.

Jam. 4. 2. Ver. 3. Jam. 1. 6. Jam. 5. 16. Hoſ. 7. 4. Pſal. 9. 1. *You have not, becauſe you ask not*: or, *ye ask and receive not, becauſe ye ask amiſs*: Not with *Faith*, not with *Fervency*, not with *the Heart*, not with *the whole heart*; but with *the Lips* onely; And then 'tis no wonder if God do not heed thoſe Prayers, which we do not heed our ſelves.

Jam. 4. 3. Or, not for right Ends; but, *that we may conſume them upon our Luſts.* And, if we abuſe Mercies; God, in ſtead of ſending more, may withdraw thoſe we have. As he Hoſ. 2. 8, 9. ſays in Hoſ. 2. *I will return, and take away my Corn, and my Wine, and recover my Wooll and my Flax; which they have prepared for Baal.*

Or, we may, by our Actions, croſs and contradict our Prayers: And, by our ſins, or by our follies, pull upon our ſelves thoſe very evils we pray againſt. *If I regard* Pſal. 66. 18. *Iniquity in my heart*, ſaith the Pſalmiſt, *God will not hear my Prayer.* And *Joſiah*, by his imprudence, loſt his Life 2 Chr. 35. 21. at *Megiddo*; going to fight againſt *Pharaoh-Necho*, without juſt provocation, and when he was fairly warned to 1 King. 22. 32. Verſ. 38. the contrary. And *Jehoſhaphat* was like to have ſuffered the ſame, by going with *Ahab* againſt *Ramoth-Gilead*, Luk. 2. 38. & 7. 19. contrary to *Micaiah*'s Propheſie. And the *Jews*, while they were Praying for, and in Expectation of the *Meſſiah*; did

did themſelves *Kill the Prince of Life*, and *deſired a Murderer to be given them.* So that (though indeed he were come) they had but little benefit by him. And, their *putting him to death*, leſt *the Romans ſhould come and take away their Place and Nation*; was the thing that brought the *Romans* upon them. Act. 3. 14, 15, 16. Joh. 11. 48.

Or, perhaps, God's time is not yet come; or, Men not yet fit for the Mercy: And God, who doth all things wiſely, will ſtay till *the time, the ſet time is come.* The Promiſe of *Chriſt* (*the Seed of the Woman that ſhould break the Serpent's head,*) was made in Paradiſe: But he was not *ſent till the fullneſs of time was come.* The Promiſe of *Canaan*, was made to *Abraham*, for *his Seed*, long before: But they muſt wait *Four hundred years*, becauſe *the Iniquity of the Amorites was not yet full.* And after they came out of Egypt, they did not preſently enter *Canaan* (as not yet fit for it,) But muſt *wander in the Wilderneſs Forty years*; that God might *humble them, and prove them, to do them good at the latter end.* Pſal. 102. 13. Gen. 3. 15. Gal. 4. 4. Gen. 15. 13. Verſ. 16. Num. 14. 33. Deut. 8. 16.

Continued Succeſs and Applauſe, are apt to *puff up* (as the Apoſtle's phraſe is,) to blow the Bladder beyond its juſt Dimenſions: God therefore may ſee cauſe to prick the Bladder, and ſo reduce it to order: to *ſend a Thorn in the Fleſh*, as he did to St. *Paul, that he might not be exalted above meaſure, through the abundance of Revelations.* And that *Thorn* ſtuck with him a great while; as he intimates in the next words. And *Hezekiah*, though a good Man, yet when *his heart was lifted up*, God ſaw fit to *humble him.* 1 Cor. 8. 1. 2 Cor. 12. 7. Ver. 8, 9. 2 Chr. 32. 25, 26.

And God doth, by ſuch means, teach us to be compaſſionate to others in like Afflictions. *Thou ſhalt not vex, Thou ſhalt not oppreſs, a ſtranger*, ſaith God; *for ye know the heart of a Stranger; ſeeing ye were ſtrangers in the Land of Egypt.* Exod. 22. 21. & 23. 9.

A Heathen could ſay, *Non ignara mali, miſeris ſuccurrere*

rere disco. (By having Suffered her Self, She was taught to Succour others in distress.) And our Apostle, in the Context, gives us his own example, to the same purpose:

2 Cor. 1.3. *Who comforteth us in all our Tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.*

And we have yet a more noble Pattern, in *Christ* himself;

Heb. 5.8. *who learned obedience by the things he suffered;* And

Heb. 2.17. *was in all things made like unto his Brethren, that he might be a Merciful High-Priest: Not such an High-Priest which cannot be touched with the feeling of our Infirmities; but who was in all points tempted like as we are, but without sin.*

Ezek. 34.3. It is complained, *Ezek.* 34. of those Shepherds, that *did eat the Fat, and cloathe themselves with the Wooll; but the Diseased they had not strengthened, nor Healed that which was sick, nor Bound up that which was broken,* &c. And of those unruly Cattel, that *had eat up the good Pastures,*

Vers. 18. *and trode down the residue with their feet, had drunk the deep Waters, and fouled the residue with their feet;*

Vers. 19. leaving to the rest of *the flock* (whom they despised) to *eat what they had trodden down, and drink what they had fouled.* And of others, Amos 6. that

Amos 6.1. *are at ease in Zion;*

Vers. 3. that *put far from them the evil day, and cause the seat of*

Vers. 4. *violence to come near;* that *stretch themselves on couches,*

Vers. 5. *and lie upon beds of ivory;* that *eat the lambs out of the flock, and calves out of the stall, and chant to the sound of*

Vers. 6. *the Viol;* that *drink wine in bowls, and anoint themselves with the chief ointments;* (that Eat well, and Drink well, and live at Ease, in Pride, Plenty and Pleasure;) but *are*

Vers. 6. *not grieved for the afflictions of Joseph;* (they are not concerned for what their Brethren suffer, but rather help it

Vers. 7,8,9. forward.) And, in such cases, God may see fit (as there he *threatens*) to reduce them to such a condition, as that of *Joseph's* Brethren, (to which this place seems to allude,)

Gen. 42.21. *We are verily guilty concerning our Brother; in that we saw*

saw the anguish of his Soul, when he besought us, and we would not hear.

Or, there may be some Sins unrepented of, which God sees (though perhaps the World do not;) and which he would have us see too. In which case, each one in particular, should *search and try his ways, and turn unto the Lord*; to see what there is of *old leaven, to be purged out*; to see whether there be not some *accursed thing to be taken away*; some *wickedness, which is sweet in the Mouth, and which he hideth under his Tongue*; some sin which he is fond of, and loth to part with, which, *though he spare it, and forsake it not, but keep it still in his Mouth, will, in his Bowels, be turned* to bitterness. In such case; if we will not find out our sin; *be sure our sin will find us out*; as *Moses* tells those, *Numb.* 32.

Lam. 3. 40. 1 Cor. 5. 7. Josh. 7. 13. Job 20. 12. Vers. 13. Vers. 14. Numb. 32. 23.

But if then we make it our business, to search and *know, every one, the plague of his own heart*; *If our uncircumcised hearts be humbled, and we accept the punishment of our iniquity*; *If the wicked forsake his way, and the unrighteous Man his thoughts, and return unto the Lord*; *He will have mercy*; *yea, to our God, and he will abundantly pardon.*

1 King. 8. 38. Lev. 26. 41. Isai. 55. 7.

And if we can thus, in general, make our Peace with God, in the time of any Publick Calamity, or Publick Danger: no doubt but *he will return and repent, and leave a blessing behind him.*

Joel 2 14.

Or, if we cannot hope it should be thus with all: Yet, each one, in particular, may thus *deliver his own Soul.*

Ezek. 14. 14, 20.

Sermon IX.

The Difficulty of Unfeigned Repentance: Set forth to the University of *Oxford*, at St. *Maries* Church there; *Decemb.* 30. 1688. In the Interval; After the Departure of K. *James* II. and before the Meeting of the CONVENTION, which Established King *William* and Queen *Mary*.

Jerem. III. ver. 10.

And yet, for all this, her Treacherous Sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

THe Words are part of a sad Complaint, of the Lord himself, to the Prophet *Jeremiah*, concerning *Judah*; the Visible Church of God; and, the best of those two Kingdoms that were called his People.

The Time was, *in the days of Josiah the King* (v. 6.) A time, 1. of Reformation, (as the Story parallel to this tells us:) And, a time, 2. when *Israel* (that is, the Ten Tribes,) had now, for a long time, been carried away Captive, by *Shalmanasar* King of *Assyria*.

For, *in the Ninth year of Hoshea King of Israel*, were they

they carried away (*a*) which was, *in the Sixth year of Hezekiah King of Judah.* (*b*) Fourſcore years before *Joſiah* began to Reign. (For *Hezekiah* Reigned 23 years after that Captivity, 29 in all (*c*); And *Manaſſeh*, 55 years (*d*); And *Amon* 2 years. (*e*) which, in all, make 80 years, to the Beginning of *Joſiah*'s Reign.) And, at what time of *Joſiah*'s Reign this was Spoken, doth not appear.

(a) 2 Kin. 17. 6.
(b) 2 Kin. 18. 10.
(c) 2 Kin. 18. 1, 2.
(d) 2 Kin. 21. 1.
(e) 2 Kin 21. 19.

The Words contain, 1. A ſad *Charge* againſt *Judah*; And, 2. This Charge ſet off with a great *Aggravation.*

The *Charge*, in General is a Charge of *Treachery. Her Treacherous Siſter Judah.*

The Particulars of it are, 1. That ſhe had not turned unto the Lord *Faithfully*: 2. That ſhe had not turned unto the Lord *Fully.* For both theſe are implyed in the Words, She hath not turned unto me *with the Whole Heart*, but *Feignedly*, ſaith the Lord.

The *Aggravation* of this Charge is intimated in the firſt words, *And yet for all this.* (*And yet, for all this, her Treacherous Siſter Judah hath not turned unto me with her Whole Heart*, &c.)

Which, that we may the better know what it imports; we muſt look back to the Words before. And from thence we ſhall find a double Aggravation.

1. Though there were never ſo great Reaſon why ſhe ſhould turn unto God; Yet ſhe hath not turned. And

2. Though ſhe made never ſo fair Pretences of it. I ſay,

I. Though there were never ſo great Reaſon why ſhe ſhould turn to God. For.

First, She had ſeen the Sins of *Iſrael*, her Siſter-Kingdom (*Verſ.* 6.) and might have learned, by her Sins, to take Warning, leſt her ſelf fall, as *Iſrael* had done. *Haſt thou not ſeen that which Back-ſliding Iſrael hath done? She hath gone up, upon every high Mountain, and under every green Tree, and there hath plaid the Harlot;---And her Treacherous Siſter Judah ſaw it.*

Secondly. But this was not all. We are apt, many times, inſtead of taking Warning, to take Example, by others ſins: And therefore; as ſhe had ſeen *Iſrael*'s *Sins*, ſo ſhe had ſeen how *Iſrael* was called upon to *Repent*; (*Verſ.* 7.) And ought therefore to have taken Warning by the Admonitions of her Siſter *Iſrael*. *And, I ſaid, after ſhe had done all theſe things; Turn unto me,* (*but ſhe returned not*;) *And her Treacherous Siſter Judah ſaw* this too.

Thirdly, But if theſe things prevail not; there is ſomething more; which, if any thing, is uſually moſt effectual. She had ſeen *the Sins of Iſrael*; which might have been a Warning: And ſhe had heard the *Admonitions of Iſrael to Repent*; by which ſhe might have been her ſelf Admoniſhed: And ſhe had (*3dly*) ſeen the *Judgments upon Iſrael*, for not returning, (*Verſ.* 8.) Which might have taught her to Fear, leſt, if her ſelf remained Impenitent, the like Judgments befall her too. *And I ſaw, when for all theſe cauſes, whereby Back-ſliding Iſrael had committed Adultery, I had put her away, and given her a Bill of Divorce*, (that is, I had turned her out of doors, and ſent her into Captivity;) *Yet her Treacherous Siſter Judah feared not, but went and plaid the Harlot alſo.*

So that; Though there were all this *Reaſon why* ſhe ſhould have returned: Though, 1. She might have been Warned by *Iſrael*'s Sin; Though, 2. She ſhould have been

been Admoniſhed by *Iſrael*'s Admonitions; Though, 3. She might have been Scared by *Iſrael*'s Puniſhments: *Yet, for all this, ſhe hath not turned unto me,* &c. This is the firſt Aggravation.

II. Though ſhe made never ſo *fair a Pretence* of turning: Yet ſhe hath not turned unto me *with the Whole Heart*, but *Feignedly*.

And, for this, we muſt take notice of the firſt words of *Verſ.* 6. The *Time* when this Propheſie was. It was in the time of King Joſiah. (*The Lord ſaid alſo unto me in the days of Joſiah the King.*)

And what days thoſe were, we ſhall ſee in 2 *Kings*, *Ch.* 22. & 23; and in 2 *Chron. Chap.* 34 & 35. where we have the Hiſtory of *Joſiah*'s Life,

He began to Reign when he was but Eight years old: and he ſought the Lord God from a Child. He purged the Land from Idolatry. He deſtroyed the High-places. He prophaned their Altars, by burning Dead Mens Bones upon them. The Idolatrous Images, &c. he burnt with Fire. He cleanſed the Land of Idolatrous Prieſts; of the Wizards, and thoſe that had Familiar Spirits. He Repaired the Houſe of the Lord. He Trembled, when the Book of the Law was found; and his Heart melted to ſee what Judgments were there threatned againſt them, for their Abominations: And renewed a Solemn Covenant with the Lord, to Appeaſe his Wrath. He kept a Paſſover, ſuch as had not been kept from the days of *Samuel* the Propher. So that there was none like him, either before him or after him, *that turned to the Lord with all his Heart, and with all his Soul, and with all his Might; according to all the Law of Moſes*, 2 King. 23. 25.

And not he onely, but all the People with him: *The Elders of Judah and of Jeruſalem, --and all the Men of Judah, and the Inhabitants of Jeruſalem; the Prieſts and the Prophets,*

Prophets, and all the People both ſmall and great, went up to the Houſe of the Lord: (f) *And the King ſtood by a Pillar, and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, and his Teſtimonies, and his Statutes, with All their Heart, and with All their Soul,* &c. *And All the People ſtood to the Covenant.* (g). And what could be deſired more? *And yet, for all this,* (ſaith the Lord here,) *they have not turned unto me with the Whole Heart, but Feignedly.*

(f) 2 Kin. 23. 1, 2.

(g) Verſ. 3.

Never was there a more fair Pretence of turning unto God, than in theſe days of King *Joſiah*: And yet, in theſe *days of Joſiah the King*, they did not turn unto God *Faithfully*, and *with the whole Heart*.

And thus you have a clear Account of the full Import of this Text, with the Emphaſis of it.

The Obſervation from the whole, thus illuſtrated (not to inſiſt particularly on the ſeveral parts of it) is this.

Obſerv. That, though there be never ſo much Reaſon, why Men ſhould turn to God; and never ſo fair Pretence, that they do turn to God: Yet it is hard to find, that they turn to him indeed, Faithfully, and with the Whole Heart. I ſay; It is hard to find, that Men turn to God Unfeignedly, and with the Whole Heart; though there be never ſo much Reaſon for it, and never ſo much ſhew of it.

For ſo we ſee here. Never had any greater Reaſon, than theſe of *Judah*, to turn to God: Nor ever made they greater Pretence of it, than in the days of *Joſiah*. Yet this People, in theſe Days, did not turn to the Lord *Faithfully*, they did not turn to the Lord *Fully*: but *Feignedly*, and *not with their Whole Heart*.

For the more clear and diſtinct handling of this Obſervation (which takes in the whole of the Text;) I ſhall take it in pieces, and proceed by ſteps.

1. It is hard, Firſt, for Men to *Turn* at all. A Courſe begun, eſpecially if in a full Career, is not eaſily ſtopped, much

much leſs Turned. And ſuch is that of Men, by Cuſtom, ingaged in Sin. Tis hard, I ſay, to turn at all: Except, perhaps, a Turning *in Sin*, like a *Swine wallowing in the Mire*; (*h*) remaining ſtill where they were before; like that, *Prov.* 26. *As a Door turneth upon his Hinges; ſo doth the ſlothful upon his Bed*; (*i*) Or, from Bad to Worſe; as *a Dog returning to his Vomit* (*k*.)

(h) 2 Pet. 2. 22.
(i) Prov. 26. 14.
(k) 2 Pet. 2. 22.

But, to turn *From Sin*, when once, by Cuſtom, they are ingaged in it, is hard to do. *Can a Leopard change his Spots, or a Blackmore his Skin? Then ſhall ye that are Accuſtomed to do Evil, learn to do Well* (*l*.) 'Tis hard, I ſay, to turn at all.

(l) Jer. 13. 23.

2. But harder yet, *to turn to God. If thou wilt return, return unto me, ſaith the Lord*; Jer. 4. 1. *Iſrael is an Empty Vine; he bringeth forth fruit to himſelf*, Hoſ. 10. 1. There may be a Returning, but not to the Lord: A Fruitfulneſs, and not to God: Which, in God's account, is but an Emptineſs. *They have Returned, but not to the Moſt High*, ſaid God, *Hoſ.* 7. 16. And, *When ye Faſted*, &c. *Was it unto Me, even to Me?* Zech. 7. 5.

3. But 'tis harder yet, to turn *Faithfully*, to turn *with the Heart*. Without which, all the reſt is but to little purpoſe. *My Son, give me thy Heart*, ſaith *Solomon*; Prov. 23. 26. And it is God's complaint, *This People draw near to me with their Mouth, and with their Lips do they honour me; but their Heart is far from me*; Iſai. 29. 13. *They ſit before thee, as my People*, &c. *But their Heart runs after their Covetouſneſs*, Ezek. 33. 31. *They Hear thy Words, but they will not Do them.* The Heart may Long for that many times, which they dare not Practiſe. And, Hoſ. 7. 14. *They have not Cried unto me with their Heart, when they Howled upon their Beds*, &c.

4. Eſpecially

4. Especially (in the Fourth place,) To turn *with the Whole Heart*; that is harder yet. Many are content to go Far, but are loth to go Through. *Herod* did *many things*, Mark 6. 20. But not All; He would not leave his *Herodias*. *Agrippa* was *Almost perswaded to be a Christian*, Act. 26. 28. but not Altogether. Many may have a good liking to the Ways of God, but do not set *their Whole Heart* upon them. They would fain *serve God*, and *Mammon* too (*m.*) Or, like those placed in *Samaria*, after the Captivity of the Ten Tribes; They would *Fear the Lord*, and *Serve their own gods* too, 2 *King.* 17. 33.

(m) Mat. 6. 24. Luk. 16. 17.

Men would compound with God. Somewhat of their Hearts they are content he should have; but not All: They would reserve somewhat for their Pleasures, somewhat for their Profits, somewhat for their Vanities, somewhat for their Humors, somewhat for their Sins. *Double-minded Men*, as St. *James* calls them, *James* 1. 8. *James* 4. 8. But, to turn to God with their *Whole* Heart; that they like not.

5. Yea, (*5thly*) Though there be never so much Reason for it. (As, indeed, there is a great deal.) As,

First, Though we have departed from him *without a Cause*: and therefore it is but reasonable that we should return again, to his Subjection. *What Iniquity have your Fathers found in me; that they are gone far from me?* &c. (it is God's own Expostulation:) *Have I been a barren Wilderness to Israel? a Land of Darkness*, &c. Jer. 2. 5, 31. Have I either done them Wrong? or, Have I not done them good? *What have I done unto thee? Wherewith have I Grieved thee? Testifie against me*, Mic. 6. 3. Yea, so far he was from Grieving them, that he had done

done them Good. (Negatively, and Positively.) 1. *I took the Yoke from off their Jaws, and,* 2. *I set Meat before them*; Hos. 11. 4. And, on the other hand; *What Fruit have you in those things whereof ye are now Ashamed?* Rom. 6. 21. As there is from God a double Good; Negative, in removing Evil; *I took the Yoke from off their Jaws*: and Positive, in what he bestows upon them, *I set Meat before them*: (A Metaphor taken from Beasts of Draught; when released from their Labour, they have their Yoke taken off, and Meat given them.) Or, (as Psal. 84. 11.) *The Lord is a Sun, and Shield*: the one to Defend from Evil; the other to Supply Comfort: So are those other things, to which we turn from God; both Negatively and Positively Evil: *Fruitless*, and *Shamefull*. *What Fruit have you, in those things whereof ye are now Ashamed.* So that God may justly complain (as Jer. 2. 13.) *My People have committed Two Evils*; 1. *They have forsaken Me, the Fountain of living Water*; *and,* 2. *They have Hewed to themselves Cisterns, Broken Cisterns, that will Hold no Water.* A *Fountain*, hath Water of its own; and, a continual Supply from its self: But, a *Cistern*, hath no more than what is put into it; and, a *Broken* Cistern, cannot hold That. They have forsaken me; and, they have done it to their own Disadvantage.

2. Though they are graciously Invited to Return. *If a Man put away his Wife, and she go from him, and become another Man's; shall he return unto her again?* (As much as to say, It is a thing not usual.) *But, Thou hast played the Harlot with many Lovers; Yet Return again to me, saith the Lord*: Jer. 3. 1. *And, I said, after she had done all these things, Return unto me: But she returned not*, vers. 7. *Turn ye, Turn ye; Why will ye die, O house of Israel*, Ezek. 33. 11.

3. Though there be Promiſe of Pardon upon Returning. *I will Heal their Backſlidings: I will Love them Freely*, Hoſ. 14. 4. *Fury is not in me*; Iſai. 27. 4. *I Delight not in the Death of him that Dieth*; Ezek. 18. 32. *Wherefore Turn your ſelves, and Live.*

4 Though, without this, there be certain Deſtruction. *If he turn not* (ſaith the *Pſalmiſt*) *He will whet his Sword; he hath bent his Bow, and made it ready; he hath prepared for him Inſtruments of Death*, Pſal. 7. 12, 13: And, *Except ye Repent, ye ſhall all likewiſe Periſh*; Luk. 13. 3, 5.

5. Nay, though God take never ſo much Pains to reclaim them: And here I might be very copious, if I would inſiſt on all the ways and means that God uſeth to reclaim Sinners. I ſhall briefly touch upon ſome of them. As, 1. By kind Invitations; *Come unto me, and I will give you Reſt*, Matt. 11. 28. 2. By earneſt Intreaties; *We beſeech you, in Chriſt's ſtead, be ye reconciled*, 2 Cor. 5. 20. 3. By Admonitions; *Why will ye Die, O houſe of Iſrael*, Ezek. 18. 31. 4. By Perſuaſions; *Be thou Inſtructed, O Jeruſalem, leſt my Soul depart from thee*, Jer. 6. 8. *Repent and turn your ſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your Ruin*, Ezek. 18. 30. 5 By loving Inſinuations; *How ſhall I give thee up, O Ephraim? How ſhall I deliver thee up, O Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? My Heart is turned within me: My Repentings are kindled together*, Hoſ. 11. 8. 6. By convincing Expoſtulations; *Come, let us Reaſon together*, Iſai. 1. 18. *Wherewith have I wearied you? teſtifie againſt me*; (or conteſt it with me,) *Mic.* 6. 3. ſet forth your Charge; produce your

your Evidence. *What Iniquity have your Fathers found in me? Have I been a barren Wilderneſs? a Land of Darkneſs?* Jer. 2. 5, 31. Nay, *What could I have done more for my Vineyard, that I have not done?* Iſai. 5. 4. *And do ye thus requite the Lord? O fooliſh people and unwiſe*, Deut. 32. 5. 7. By fair Warnings in Judgments on Others; As here; *When, for all the cauſes whereby Backſliding Iſrael had committed Adultery, I had put her away*, &c. *Yet her Treacherous Siſter Judah feared not.* 8. By Judgments on themſelves; *I have given you cleanneſs of Teeth in all your Cities, and want of Bread:--I have with-held Rain from you;--- I have ſmitten you with Blaſting, and Mildew;--- I have ſent among you the Peſtilence, after the manner of Ægypt;---I have overthrown ſome of you, as God overthrew Sodom and Gomorrah; and ye were as a Fire-brand plucked out of the Burning,---* &c. *And yet ye have not returned unto me, ſaith the Lord:* Amos 4. 6, 7, 9, 10, 11. 9. By gracious Promiſes; *Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wool: If ye be willing and obedient; ye ſhall eat the good of the Land*; Iſai. 1. 18, 19. *Bleſſed ſhalt thou be in the City,---and in the Field,--in the Fruit of thy Body, the Fruit of the Ground, the Fruit of thy Cattel*, &c.--- *in thy Baſket, and in thy Store;---when thou comeſt in,--- and when thou goeſt out,---and in all that thou ſetteſt thy Hand unto:---Thou ſhalt be the Head, and not the Tail*, &c. Deut. 28. 3, 4, 5, 6, 7, 8, 13, &c. 10. By Threatnings alſo upon Diſobedience; *If ye Refuſe and Rebel, ye ſhall be deſtroyed by the Sword; For the mouth of the Lord hath ſpoken it*, Iſai. 1. 20. *Curſed ſhalt thou be in the City, and Curſed in the Field;---in the Fruit of thy Body, in the Fruit of thy Land*, &c.---*The Peſtilence ſhall cleave unto thee, till it have conſumed thee;---The Lord ſhall ſmite* Jer. 3 8.

thee with a Consumption, a Fever, an Inflammation, an extreme Burning: He shall smite thee with the Sword, and with Blasting, and with Mil-dew;--- The Heavens shall be as Brass, and the Earth as Iron;-- Thou shalt be Smitten before thine Enemies, &c.--- *and thy Plagues shall be wonderfull, and of long continuance,* &c. Deut. 28. 16, 18, 21, 22, 23, 25, 59, &c. *And if for all this ye will not hearken unto me; I will punish you ten times more;* ---*and seven times more;*-- *and seven times more,* &c. Levit. 26. 18, 23, 24, 27, 28, 39, &c. 11. By Mercies Bestowed; *I drew them with the Cords of a Man; with the Bands of Love: I was to them as they that take off the Yoke; and I laid Meat unto them;* Hos. 11. 4. 12. By Fatherly Corrections: *In vain have I smitten your Children; they receive no Correction,* &c. Jer. 2. 30. till at length he complains, *Why should you be smitten any more? the whole Head is sick; the whole Heart is faint,* &c. Isai. 1. 5. *The Ox knoweth his Owner, and the Ass his Masters Crib: But Israel doth not Know; My People have forgotten me, days without number;* Isai. 1. 3. Jer. 2. 32. They return not, though God have taken never so much Pains with them.

6. Nor though he have been at never so much Cost. *He hath planted a Vineyard in a very fruitfull Hill,*---*and with the choicest Vines,* &c. *He gathers out the Stones, He makes a Fence about it; He builds a Tower, and makes a Wine-press; And, what could he have done more that he hath not done?* Isai. 5. 2, 4. He gives his Word and Ordinances to that purpose; *Precept upon Precept; Line upon Line; Here a little, and there a little,* Isai. 28. 10. He sends his *Ambassadors* on a Treaty of Peace, 2 Cor. 5. 20. *His Servants the Prophets; rising early and sending them,* Jer. 44. 4. And all upon this Errand, *We pray,*

pray you, in Christ's stead, be ye Reconciled. Yea he hath sent his Son himself, on the same Errand: *God so loved the World, that he gave his onely begotten Son, that whosoever believeth in him should not Perish, but have everlasting Life. He sent his Son into the World, not to condemn the World; but, that the World through him might be Saved*, Joh. 3. 16, 17.

Yet, notwithstanding all the Cost (as I may so speak) and all the Pains which God useth, to reclaim Sinners; By gracious Invitations; By earnest Intreaties; By Pathetical Insinuations; By kind Admonitions; By convincing Expostulations; By cogent Perswasions; By Promises; By Threatnings; By Judgments on others; By Corrections on themselves; By sending his Son, to procure a Reconciliation; and his Ambassadors to publish it: This is the Complaint; *Who hath believed our Report? And, to whom is the Arm of the Lord Revealed?* Isai. 53. 1. *All the day long have I stretched forth my Hands, to a Rebellious and a Gain saying People*; Isai. 65. 2. Rom. 10. 20. So that, be the Reasons for Repentance never so strong; it is hard to find it Full and Real.

7. Yea, (Lastly) though there be never so fair Pretences and shews of it.

Never was there a more fair Pretence, and (I may say) a farther Progress, in Reformation, or Turning unto God (that we meet with) than in these days of *Josiah*. Insomuch, that God himself gives him this Character, that *like unto him there was no King Before him, that Turned to the Lord with All his Heart, and with All his Soul, and with all his Might, according to All the Law of Moses: Neither After him, arose there any like him*, 2 King. 23. 25.

And

And though somewhat a like Character be given of *Hezekiah*, 2 Kin. 18. 5, 6. that *he Trusted in the Lord God of Israel, with All his Heart; so that After him was none like him among all the Kings of Judah; nor any that were Before him: For he Clave to the Lord, and Departed not from following him; But kept the Commandments which the Lord commanded Moses.* From whence it should appear, that in some things *Hezekiah* had the preheminence of *Josiah*, as well as of the other Kings of *Judah*. Yet that, in some other things, *Josiah* had the Preheminence even of Him, is as evident.

Perhaps the Difference might be this: That *Hezekiah* began *so soon* to set upon his Reformation; *the First Year of his Reign; the First Month*; 2 Chron. 29. 3. and so *Departed not from following the Lord* at all. Whereas *Josiah*, being but *Eight years old when he began to Reign*; and having been bred up under Idolatrous *Amon*, might possibly, for some years at first, persist in his Fathers ways; till that, *in the eighth year of his Reign*, (and the Sixteenth of his Age,) *while he was yet Young; he began to seek after the God of David his Father*; 2 Chron. 34. 1, 3. But did then set upon such a Vigorous Reformation, that he surpassed even that of *Hezekiah*.

So that the one *Clave to the Lord*, so as none like him: the other *Turned to the Lord*, so as none like him.

However, somewhat there was surely in *Josiah*'s Reformation, beyond what there was in others, which caused this Character to be set upon him, That there was none like him, before him or after him, which *Turned to the Lord*

Lord with All his Heart, and with All his Soul, and with All his Might; according to All the Law of Moſes.

Neither did *Joſiah* this alone, at that time; but the People with him; For *all the People ſtood to the Covenant*, 2 King 23. 3 Yea, and Performed it in a great meaſure: ſo that *All his days, they Departed not from Following the Lord, the God of their Fathers*, 2 Chron. 34. 33. And yet (ſaith the Text here) that even then, *They turned not to the Lord, with their Whole Heart, but Feignedly.* So hard a matter it is, for Men to turn to God indeed; even when they ſeem moſt ſo to do.

The like may be ſaid of that in *Hezekiah's* time: Which was not ſo Cordial, but that in the days of *Manaſſeh*, the ſucceeding King, they fell back to Idolatry. And we know how frequent the Complaints are, in the Prophecies of *Iſaiah*, *Hoſeah*, *Micah*, (who Propheſied in *Hezekiah's* time,) of the Falſe-hood and Hypocriſie of their Holy things.

And nothing is more frequent in Scripture, than to inſinuate Deceitfulneſs and Hypocriſie, under the greateſt Shews and Pretences of Sincerity and Faithfulneſs.

Another inſtance of this kind may be that of the People of *Iſrael* in the Wilderneſs: which *Moſes* minds us of, *Deut.* 5. when they had been lately brought out of *Egypt*, with a High hand, and a Stretched-out Arm; and had now heard the Lord himſelf deliver his Law to them in ſuch a Majeſtick Manner on Mount *Sinai*: Being ſtricken with an Awful Reverence, of that great Majeſty, they would then undertake any thing that the Lord ſhould command: (And no queſtion but they thought them-

themſelves Real in it.) They onely deſire *Moſes* to be a Mediator between God and them, to deliver the Will of God to them, that *they may no more hear the Voice of God, leſt they Die. Go thou near* (ſay they to *Moſes*) *and Hear all that the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee; and we will Hear it, and Do it*, Deut. 5. 27. And what could you expect of a People, more than this? *to Hear and to Do, all that the Lord their God ſhould command them*? Yea, God himſelf approves of the Reſolution. *I have heard* (ſaith God) *the voice of the Words of this People, which they have ſpoken unto thee: They have well ſaid, all that they have ſpoken.* But withall, knowing that Deceitfulneſs of Heart, whereof themſelves ('tis like) were not aware; he adds this, *Oh that there were ſuch a Heart in them*, &c. Verſ. 28, 29. God knew their Heart, better than themſelves: And therefore intimates that Deceitfulneſs, which ſoon after brake forth. For, within Forty days, while *Moſes* was in the Mount, upon this very Errand on which they now ſent him; they had made a Calf, and Play'd before it. So little truſt there is to the faireſt Profeſſions of People; even when they ſeem moſt Serious.

I might add that of *Johanan*, and the reſt with him: *Jer.* 42. Who ſend the Prophet *Jeremiah*, very ſolemnly, to Enquire of the Lord, what he would have them do; whether to go down into *Egypt*, (which they had a Mind to,) or not to go: With a Solemn Oath and Proteſtation, to do whatſoever the Lord ſhould ſay concerning it; whether it be good, or whether it be evil; that is, whether it be pleaſing, or diſpleaſing to them. *Let, we beſeech thee, our Supplication be accepted before thee; and Pray for us unto the Lord thy God*, &c. *that the Lord*

Lord thy God may shew us the way wherein we may walk, and the thing that we may do, &c. *And the Lord be a true and faithfull witness between us, if we do not even according to all things, for which the Lord thy God shall send to us: whether it be good, or whether it be evil; we will obey the voice of the Lord our God*, &c. Jer. 42. 2, 3, 5, 6. Yet; as *Jeremy* there tells them, *Vers.* 20. *Ye Dissembled in your heart, when ye sent me unto the Lord your God*, &c. So it came to pass. For, you shall find them soon after, First, to charge the Prophet with a Lie; *Thou speakest Falsely; the Lord thy God hath not sent thee*, Chap. 43. 2. And then openly profess not to obey it, Chap. 44 16, 17. *As for the word which thou hast spoken to us in the name of the Lord; we will not hearken unto thee; but we will do whatsoever proceedeth out of our own Mouth*, &c.

Examples to this purpose, are, that of *Joash*, who is said to have *done that which was right in the sight of the Lord*; But it was no longer than *while Jehojadah lived*; 2 *Chron.* 24. 2, 17. And his Son *Amaziah*, of whom it is expressly said, that *he did that which is right in the sight of the Lord; But not with a perfect heart*, 2 Chron. 25. 2.

Yea, the most eminent of God's Children, *Abraham*, *David*, *Hezekiah*, &c. though, for the main, they were Faithful, and Upright before God: Yet have their particular Failings left upon record; to the end, that none might presume of their own Perfection, when such eminent Persons have their Falls.

And thus I have illustrated the several parts of the Observation proposed; that 'tis hard to find Men to Turn,

to turn to the Lord, and to turn to him Faithfully, and with the Whole Heart; Though there be never so much Reason for it; and even when they make greatest Professions of it.

Reasons. The Ground or Reason of this so great Difficulty, is two-fold. First, because of the *Wickedness* of the heart of Man; whence it comes to pass that they do not Repent, though there be great *Reason* for it: And, Secondly, the *Deceitfulness* of the Heart; whence it comes to pass that they do not indeed Repent, faithfully; even when they pretend so to do. We have them both put together, Jer. 17. 9. *The Heart is Deceitfull above all things; and desperately Wicked.*

I. First, It is *desperately Wicked.* There being, in the Corrupt Heart of Man, *a Root of Bitterness* (as the Apostle calls it) from whence proceed those Bitter *Fruits* of Sin. *Look diligently, lest any Root of Bitterness, springing-up, trouble you*; Heb. 12. 15. From which Principle of Corruption, do as naturally proceed the Effects of Sin, as Fruit from a Root, or Water out of a Fountain. Whence is that Complaint of *Job*; *Who can bring a Clean thing out of an Unclean?* Job 14. 4. And, *How can he be clean that is born of a Woman?* Job 25. 4. *'Tis out of the Heart proceed Evil Thoughts, Adulteries, Fornications*, &c. as *Christ* tells us, Matt. 15. 19. And, *Out of the abundance of the Heart, the Mouth speaketh.* Luk. 6. 45. And, *How can ye that are Evil, speak Good things?* Matt. 12. 34. And such is that Pedigree of Sin which St. *James* gives us, *Jam.* 1. 14, 15. *A Man is Tempted when he is drawn away of his own Lust: And Lust, when it hath Conceived, Bringeth-forth Sin.* And what God Complains of the Old World, *Gen. 6. 5.* is too often true of the New also;

also; that *the Wickedness of Man was so great, that every Imagination of the Thoughts of his Heart, was onely evil, continually.* And so natural it is for such Principles to produce such Effects, that we may, with as much probability, expect, that *a Corrupt Tree should bring forth Good Fruit*; as that, from an Evil Heart should proceed a Good Life; as *Christ* intimates, *Matt.* 12. 33.

The Tree therefore must be made Good, before the Fruit can be so. There must be a Change of Nature, before the Lion can become a Lamb; Before the Leopard can change his Spots; and the Blackamore his Skin. *Except a Man be born again,* (and, by that New Nativity, obtain a New Nature,) *he cannot enter into the Kingdom of God,* Joh. 3. 3. And, how hard a matter that is, may appear by that discourse of *Christ* with *Nicodemus* on that occasion. 'Tis *Entering-in at the Streight Gate, and the Narrow Way*, as *Christ* intimates, Mat. 7. 13. 'Tis, *Becoming a New Creature*, 2 *Cor.* 5. 17. And must be wrought by God himself, *according to the working of his Mighty Power*, Ephes. 1. 19.

Not that God did, at first, Make Man thus Wicked, and prone to Sin, (but contrarywise, Holy and Righteous:) But Man hath, by his Fall, contracted this Corruption. As *Solomon* intimates, Eccles. 7. 29. *God made Man Upright; But they have sought out many Inventions.* And this Corruption transmitted with our Nature, confirmed by Custom, and encouraged by Example, with other Advantages and Temptations to Sin; makes it so hard a matter, now, for a Man to turn to the Lord Faithfully, and with the Whole Heart; To be *translated from Death to Life, and from the power of Satan unto God*, Act. 26. 18. *To be recovered out of the Snare of the Devil, by whom they*

are led Captive at his Will, 2 Tim. 2. 26. *Who worketh Powerfully in the Children of Disobedience*, Ephes. 2. 2.

II. Secondly, It is deeply *Deceitful*, as well as desperately Wicked. *Deceitful above all things*, Jer. 17. 9. And hence it comes to pass, that many times it is not Real, even when there are the greatest Pretensions. *Not with the Whole Heart; but, Feignedly.*

So hard a Matter is it to Know the Heart, even when the Professions are greatest, that God takes it for a peculiar Prerogative of his own, to be καρδιογνώστης, *the Knower of the Hearts of All Men*; Act. 1. 24. *I am he that Searcheth the Reins and the Heart*, Revel. 2. 23. *He seeth not as Man seeth: For Man looketh at the outward Appearance; but the Lord looketh on the Heart*, 1 Sam. 16. 7. So Jer. 17. 9. When he had said, *The Heart is deceitful above all things, and desperately Wicked; Who can know it?* He addeth, Vers. 10. *I the Lord search the Heart; I try the Reins.* And it is *David*'s great Argument to *Solomon*, to deal Faithfully with God; because, however Men may be imposed upon, God cannot. 1 Chr. 28. 9. *And thou, Solomon, my Son, Know thou the God of thy Father; and Serve him with a Perfect Heart*, &c. *For the Lord Searcheth all Hearts, and Understandeth the Imaginations of the Thoughts.* But, how easily Men may be imposed upon; is manifest from what hath been said already.

Nay, so Deceitful are the Hearts of Men, that they do not onely deceive Others, but Themselves too. No doubt but *Peter* thought himself in very good earnest, when he professed, He would sooner *Die with Christ than Deny him*, Matt. 26. 35. But his Heart deceived him, as

Christ

Christ informs him, and the event testified. *Hazael* could not imagine himself so great a Monster, as to perform all that Wickedness which *Elisha* foretold to him. *Is thy servant a Dog* (saith he) *that he should do this great thing?* 2 King. 8. 13. And those, *Deut.* 5. when they made that Solemn Protestation, *of Hearing and Doing whatsoever the Lord their God should speak*; did not think that, within Forty days, they should have Revolted from it, and made a *Golden Calf.* And it was not without cause, that *David* prays, Psal. 139. 23, 24. *Search me, O God, and Know my Heart; Try me, and Know my Thoughts: And see if there be any Wicked way in me; and lead me in the way everlasting.* For he well knew, there might be that Evil in his Heart, that himself was not aware of; which God could easily find out.

I might add, the Deceitfulness of Man's Heart, toward God himself. For, though it be impossible to Deceive him, yet, *to deal Deceitfully with him*, is very frequent. *Professing to Know God, when in their Works they Deny him*, as *Tit.* 1. 16. When, *with their Mouth they shew much Love, but their Heart goeth after their Covetousness*, Ezek. 33. 31. And the like is intimated, in many other places already mentioned.

And from hence it is, that notwithstanding they profess to Believe God, and to believe his Word, and the Threatnings therein mentioned against Sin: yet are they ready, when *they hear the words of the Curse*, to *Bless themselves in their Hearts, saying, I shall have Peace, though I walk in the Imagination of my Heart, to add Drunkenness to Thirst*; Deut. 29. 19.

Now the Heart of Man being thus deeply *Deceitful*, and

and desperately *Wicked*; it is no wonder, that a sound Repentance, and Turning to the Lord Unfeignedly, proves so hard a work; notwithstanding the great Reason for it, and the great Pretences of it.

Use. It will therefore be our Concernment, to set upon that work in earnest; which we find so Reasonable, and yet so Difficult. How much Reason there is for it, I need not repeat; having shewed it before at large. And, how Serious we should be in it, may be easily collected from that Danger there is of Deceiving, not Others onely, but Our Selves too. Yet is it necessary to be done; and, to be done Faithfully. For, as on the one hand we are told by *David*, that *If we regard Iniquity in our Heart, the Lord will not hear our Prayers*, Psal. 66. 18. So, on the other hand, it will be no small Consolation to us, whether Living or Dying, to be able to say with *Hezekiah*, Isai. 38. 3. *Remember now, O Lord, how I have walked before thee in Truth, and with a Perfect Heart.*

And now, Fathers and Brethren, give me leave to look back a little upon what hath been said: to see how far it may concern our selves, and the present circumstances wherein we are.

I shall take it for granted, in the first place, that we are not so Innocent, as not to need Amendment, or Turning unto God: Whether, as particular Persons; or as Members of that Church and State, whereof we are a part. Thus much is acknowledged in the Prayer for *Repentance*; the first of those three which, on this occasion, were ordered to be added to our Daily Service: that *All Ranks of Men* have corrupted their ways. And if we should say the same of *all particular persons*, it would (I doubt) be no great Hyperbole.

I

I ſhall readily admit, that the Church and State whereof we are Members, may be truly owned (as *Judah* was) for God's People: A Church of God; a Chriſtian Church; a Proteſtant Chriſtian Church: And if you pleaſe to add, one of the beſt Reformed of thoſe that bear that Name; I am willing, (without reproaching others) to admit that alſo.

But, how ſound ſoever our Doctrine be; the Lives, (I doubt) of too many, need Amendment. It was the Prophet *Hoſeah*'s complaint of *Iſrael*; *By Swearing, and Lying, and Killing, and ſtealing, and committing Adultery, they break out, and Bloud toucheth Bloud*: *Therefore ſhall the Land Mourn*, &c. Hoſ. 4. 2, 3. And the Prophet *Jeremiah*'s complaint of *Judah*; *The Land is full of Adulterers*; *becauſe of ſwearing the Land Mourneth*;--- *both Prophet and Prieſt are Prophane*; *yea, in my Houſe have I found their wickedneſs, ſaith the Lord*; *wherefore their ways ſhall be unto them, as ſlippery ways, in the Dark*, &c. Jer. 23. 10, 11, 12. How much of this may belong to us, or to the Land whereof we are a part; I will not take upon me to determine.

And though (I truſt) the generality of us are free from ſuch great Crimes: Yet it may become us to Mourn, even for thoſe ſins of Others, which we cannot help. Not onely, as they are Offenſive to God; But, becauſe even Theſe may bring Judgements on the Community whereof we are Members; and wherein We may bear a Share.

If therefore we look abroad, and take notice of Prophane Swearing, and Curſing, and Drinking, and Profanation

nation of the Lord's-Day; or other Debaucheries and Leudneſſes, which I do not take pleaſure to repeat (or even to have them thought more frequent than indeed they are:) Let us endeavour to Prevent and Redreſs them what we can; and Bewail what we cannot.

And even the beſt of us, if we ſtrictly examine our Heart and Ways; may find enough to be ſorry for.

Now, if it be once admitted, that there be need of Repentance, and Turning unto God: I am ſure there is great Reaſon why we ſhould do it; and, do it ſeriouſly. Not onely upon the General Grounds already delivered: But upon the Particular conſiderations of God's Judgements on Others abroad; and his fair Warnings on Our ſelves at home.

When we ſee, I ſay, how God hath dealt with other Proteſtant Churches, as *Judah* ſaw how he had dealt with *Iſrael*.

The Proteſtant Churches of *Hungary* (a great and flouriſhing Kingdom,) and thoſe of *Tranſilvania*, are totally ruined: partly by the Popiſh Cruelty, and partly by the Turkiſh Tyranny. Firſt by the Inſolence of the Jeſuites, and Popiſh Cruelty; who ſo uſed the Proteſtants there, as to make it more eligible for them to be under the Turks, than ſuch Chriſtians; and who had rather they ſhould turn Turks, than remain Proteſtants; (which gave the Turk that great Advantage of Invading Chriſtendom:) And then by the Turkiſh Tyranny. Which yet was the eaſier yoke of the two. For though the Turks did otherwiſe oppreſs them: yet they allowed them the free exerciſe of their Religion; which the Papiſts

piſts will not allow them. And though they may now ſeem reſcued from the *Turks*, (the eaſier Yoke;) yet are they more oppreſſed by Popiſh Cruelty: if, at leaſt, there be any remainder of Proteſtants left.

And, long before them, the *Albigenſes*, and *Waldenſes*, and, the poor Men of *Lyons* (as they were called,) which were the Proteſtants of that time: were cruelly Butchered by the Pope's *Croiſado's* (as they were called;) when ſuch as before in the *Holy War* (as then they called it) had been ſent a *Sauntering* to the Holy Land, to fight againſt the *Turks*; were now imployed by the Pope, to fight againſt theſe Chriſtians; with the ſame Incouragements, and Plenary Indulgences, as if they fought againſt the *Turks*, for recovering the Holy Land: And this for no greater Crimes, than not admitting the Popes Authority. For, if they would have admitted this; their other pretended Faults, would have been but Peccadillo's.

The Proteſtants in *Piemont*, and the adjacent parts, have, in former days, (and now of late afreſh) been in like manner deſtroyed by the Duke of *Savoy*, and others of that Religion.

The Proteſtants in *France*, were (more than an Hundred years ago) miſerably ſlaughter'd in the *Pariſian* Maſſacre, in a time of Peace, and great Profeſſion of Friendſhip.

And the *Iriſh* Maſſacre, in the year 1641, like that of the *Pariſian*, is freſh in Memory.

And the total Ruine of all the Proteſtant Churches in *France*, in theſe days, by the Dragoon-Reformers, is ſo freſh,

fresh, and so deplorable, that our Hearts cannot but Melt to think of it.

Now, what are we, that, after so many Warnings from abroad, we should promise our selves Immunity, but that, *Except we Repent, we may all likewise perish?* as *Luk.* 13. 3, 5.

You'll say, perhaps, That their sins may have been Greater than Ours.

It may be so: (though that be a Point which I list not to dispute.) But so were those of *Back-sliding Israel*, greater than those of *Treacherous Judah*: (*Israel*'s Revolt, greater than *Judah*'s Unfaithfulness.) Yet that (in the Text) did not excuse *Judah*'s Negligence, in not taking Warning by *Israel*'s Sufferings: Nor did it excuse them from being after carried Captive (for such Neglect) as *Israel* before had been.

But, beside these Warnings from Abroad; we have had Warnings at Home also.

'Tis not yet out of Memory, that a Civil War, amongst
1642, &c. our selves, destroyed a great many of us. Wherein, without disputing, what were the Grounds of it; or, who were therein most to Blame: we must needs acknowledge that the Hand of God was therein heavy upon us. And, yet, I doubt, we are not thereby become much Better, than we were before.

And, since the Return of our Antient Settlement in
1660. Church and State: the Pestilence raged all the Land over;
1665. insomuch that, in our great City, 100000. perished within the compass of one year; beside what died elsewhere.

After

After this, a dreadful Conflagration reduced our Great City to Aſhes. Beſide many other Fires, though not ſo great, ſince that time. And, without diſputing by what hands thoſe Fires were kindled: we may be aſſured, that if the Lords Wrath had not been kindled againſt us, we ſhould not have been thus conſumed. 1666.

And, though I am far from judging, that thoſe always are the greateſt Sinners, who ſuffer great Afflictions: Yet, when we ſee ſins before, and Judgments following after; we have juſt reaſon, by theſe Judgments, to take Warning, and Repent of thoſe Sins.

And, now again, a War hath been ready to break out amongſt us: Like *that evil Spirit*, a Spirit of Diſſention, *which God is ſaid to have ſent between* Abimelech *and the Men of* Shechem, *Judg.* 9. 23. in purſuance of *Jotham's* Curſe, *Verſ.* 20. *Let fire come out from* Abimelech *to devour the Men of* Shechem; *and let fire come out from the Men of* Shechem *to devour* Abimelech. 1688.

But, God be thanked, that Fire is not yet broke out into a Flame, (and, I pray God it may not,) to be quenched by a River of Proteſtant Blood. But, the beſt way to extinguiſh it, is, by Serious Repentance, and Turning unto God.

You may ask, perhaps, what would you have us do?

I Anſwer. Thoſe who are Diſſolute and Debauched, or Profane and Atheiſtical; I would have to Amend thoſe Evil Ways; to grow Sober and Serious; and, to Believe, in good earneſt, that there is a God; and, that he takes notice of all their Ways.

Thoſe who have power to Reſtrain, or Reclaim others; I would have them ſo to do, what they can; and, what they cannot help, to Bewail, and Pray God to Pardon.

Thoſe who are Serious, and truly Pious; I would have to be more ſo; and to promote it in others: And that our Hearts go along (as I hope they do) with our outward Devotion; that it may not be onely a Lip-labour.

And we have herein a great Advantage of our Adverſaries; who have our Services Audible and Intelligible: Whereas theirs is, ſome of it, expreſly ordered to be ſpoken ſo low, as not to be Heard; much leſs to be Underſtood; and the whole of it in a Language, which the generality of them do not Underſtand.

And this makes it neceſſary for them, to Trick up their Devotions with a Multitude of idle Ceremonies, and Antick Geſtures; that there may be at leaſt ſomewhat to divert the Eye, while the Ear is not Edified. Whereas our Ceremonies are not ſo Many, nor ſo diverting, but that the Heart and Ear may be attentive to what is ſaid; and join in it.

I would then have us conſider, how we ſpend our time. We are, many of us, maintained here, by the Bounty of Founders and Benefactors, who have plentifully provided for us; Others, by that of our Friends; or, perhaps, our own Eſtate. But the Deſign of all this, I take to be; not that we ſhould onely live a Monkiſh Life; in Luxury, Eaſe, and Idleneſs: But, that we ſhould have opportunity of improving our ſelves in Piety, and uſeful Learning, for the Service of God, and his Church; and the Benefit of Humane Society.

And, Laſtly, That Unity, Love, and Friendſhip be promoted amongſt us, what we can: And, that not onely amongſt our ſelves; but even with ſuch as do not in every thing agree with us. It is the deſign of the laſt of thoſe Three Prayers, ordered to be added to our daily Service, that *our Holy Religion* may be preſerved, and that we may live *in Unity* therein. And not fall out about little things, as we are apt to do.

A Surplice, and a few Ceremonies, which are retained as things Indifferent; which may be lawful, though not neceſſary; are the great things which we and the more Sober of the Diſſenters fall out about.

Now I do not apprehend, why there ſhould be thought ſo much Hurt (for Inſtance) in a *Surplice*, as to ſpoil a Prayer otherwiſe good: Nor yet is there ſo great Neceſſity of it, but that a Prayer may be good without it, if our Governours had ſo thought fit: And, I hope, our College Prayers, without it on other days, may have as much Devotion, though not ſo much of Pomp, as with it on Holy-days, and Holy-day Eves.

And a Man might well wonder, how ſo ſmall a thing (and yet this looks like one of the greateſt) ſhould create ſo great Animoſities on either ſide: did we not know, that it is the great Artifice of our Adverſaries, to ſet us one againſt another, that they may have the pleaſure, to ſee us do their work for them, in *biting and devouring one another*, Gal. 5. 15.

While yet they ſcruple not, among themſelves, to have the *White* Frier, the *Grey* Frier, the *Black* Frier, the *Crouched* Frier, and many the like Diſtinctions; which differ more, than (amongſt us) *with*, or *without* a Surplice.

And while they Reproach us, with Quakers, Anabaptiſts,

tists, Presbyterians, Independents, and Dissenters from the Establisht Government: It is notorious that they have amongst themselves greater differences, both in Doctrine and in Discipline.

In point of *Doctrine* (I say) as between the Thomists and Scotists, the Nominals and Realists, the Dominicans and Franciscans, the Jansenists and the Molinists; those For, and those Against the Immaculate Conception of the Virgin *Mary*; And about the Seat of Infallibility, whether in the Pope, or a General Council, or Both, or Neither.

And, in point of *Discipline*, 'tis as notorious; That all the Regulars; that is, their Monks, Friers, and all their Religious Orders (as they call them) are perfect Dissenters, and Independents from the Establisht Government of (what they call) the Seculars; that is, the Bishops and Parish-Priests of the Dioceses and Parishes where they reside: And are Governed, each Society, by Rules of their own; as much Exempt and Independent on the Episcopal Government, as our Quakers, or Anabaptists, amongst us, desire to be. All the difference is, that their Sectaries are Allowed, and ours are not.

So that if our State amongst us should allow Sectaries, as the Pope doth amongst them; as, the Order of Quakers, the Order of Anabaptists, the Order of Presbyterians, the Order of Independents, and as many Orders of other Dissenters as there is occasion: and allow, to each of these, their own Worship and Discipline, according as they please; with Convents, Colleges, and Meeting-houses, according to their own Desire; this would be nothing worse than what is the constant Practice amongst the Papists.

And, if in time, these several Orders of Dissenters, should chance to grow more Numerous, and get the reputation of being more Holy, than the Conformists, yet would

would this be no more than of what they ſet us the Pattern; where the Regulars do out number, and overpower the Secular Prieſts: and, in contempt of the others, aſſume the Title of *Religious* to themſelves: calling the reſt *Seculars*, or Worldly Men.

All which is not ſaid, to Excuſe or Juſtifie, the Diſorders amongſt our ſelves; or that I would have it ſo with us; or think all theſe to be little things. But, only to ſhew, how little reaſon our Adverſaries have to Reproach us with them; when they allow and cheriſh much greater amongſt themſelves.

And yet all this, amongſt them, muſt paſs for nothing; becauſe (forſooth) notwithſtanding their other Differences, they be all *Papiſts*: And why may not we as well ſay, that notwithſtanding our Differences (which, I wiſh, were not ſo many) we are all *Proteſtants*? They all agree to *Own* the Pope's Authority; (at leaſt as far as ſerves their turn:) and We, to *Diſown* it.

Let us therefore learn, notwithſtanding our petty Differences, to live and love as Brethren; *not in Word or in Tongue onely, but in Deed and in Truth*, 1 Joh. 3. 18. And that our Animoſities be not onely as Embers raked up under the Aſhes (to be Blown-up again upon the next occaſion) but quite Extinguiſhed. If any do unduly Diſſent or Differ from us; let us endeavour to Inform them, and Reclaim them; but not to Hate them, nor break Communion with them. And, I hope, they will be as Kind to us. For we may have need of one another. In matters of conſequence, let us be zealous for the Truth. But, in little things, where Peace is more deſirable than Victory, follow the Apoſtle's Rule, *Let not him that eateth deſpiſe him that eateth not; nor let him that eateth not, Judge him that eateth: For God hath received him*, Rom. 14. 3.

Now

Now the God of Patience and Consolation grant you to be like-minded one toward another, according to Christ Jesus: That ye may with one Mind and one Mouth Glorifie God, even the Father of our Lord Jesus Christ, Rom. 15. 5, 6. *And the God of Peace, that brought from the Dead our Lord Jesus Christ, the great Shepherd of the Sheep, through the Blood of the Everlasting Covenant; Make you perfect in every good Work to do his Will: Working in you that which is well-pleasing in his sight, through Jesus Christ. To whom be Glory for ever and ever*, Amen. *Heb.* 13. 20, 21.

A

DISCOURSE

CONCERNING

Melchizedeck.

June 2. 1685.

WHo *Melchisedeck* was (of whom divers have been curiously inquisitive) cannot (I think) be positively determined by any thing that we have left upon Record concerning him. (Nor need we be very sollicitous about it: But may be content to be ignorant where God doth not give us a certainty. Nor do I know, that any thing of considerable moment doth depend upon it.)

But, the fairest probability (and more than so we cannot affirm) speaks him to be the same with *Shem*, the Son of *Noah*.

If any Man say, We cannot be sure of that: I say so too. But I say also, We cannot be sure that it *was not* He. And, if not he; we cannot so much as *guess* at any body else.

That *Shem* was then living; there is no doubt: If we give credit to the Chronology of the Scripture; and the Authority of the *Hebrew Text*. And there is no co-

lour of Reason why we should, upon the pretence of the *Septuagints Translation*, disbelieve the *Original Hebrew*.

For if that whole Story of *Aristæus* be not Fabulous (as there may be reason to suspect) but that at least somewhat of the Hebrew Bible was, about that time, Translated into Greek: Yet there is nothing to perswade us, that the Books we now have, are a true Copy of what they Wrote; more than (or so much as) that the Hebrew Bibles we now have, are agreeable with those that then were. And then 'tis easie to Judge, to whether of the two we are rather to give credit.

And if there were then (as perhaps there might be) some difference of Copies (one followed by the Septuagint, somewhat different from ours:) How doth it appear to us, that this of the Septuagint, was a better Copy than ours; which the care of the *Jews* hath transmitted to us.

Now, if *Shem* were then alive (as we have no reason to doubt:) we have no reason to doubt, but that he was then a *King*. Especially if Primogeniture did, at that time, give right to Kingship.

For, whether *Shem* were (as some have thought) the Eldest Son of *Noah*; or (as is more likely) not he, but *Japhet*: Yet all the Sons of *Noah* (so many of them as were then alive) were the Eldest of all Men living: And must either themselves be Kings, or else Subjects to some of their own Posterity. (Unless we would say, for which we have no ground, that the true Heir of the Eldest House, was then the sole Monarch of all.)

And if, as we may reasonably suppose, (from the nature of the thing, and the Scripture Story; *Gen.* 1. 9. *Gen.* 10. 31, 32.) that the whole World, and the Monarchy thereof, was (next under *Noah*, while he lived; and next after him, when he was dead;) divided between *Noah*'s three Sons; of which *Shem* was one: No doubt but

but *Shem* was (firſt or laſt) a *King*: (whether Abſolute, or Subordinate to an Elder Brother; it matters not, as to our buſineſs.)

Now, if *at any time* he were a *King*: there is no reaſon to ſuſpect that he was afterward *Depoſed*; but continued a King as long as he lived: and was therefore ſo in *Abraham*'s time.

And, the World being then ſo Populous, as that there were at that time *many* Kings: (for we have in that Chapter, *Gen.* 14. at leaſt *Nine* Kings mentioned; beſide *Melchiſedeck*, and beſide what are mentioned elſewhere; and all this but in a ſmall part of the World; and all thoſe Nine, at once engaged in Battel:) there is great reaſon to believe, that *Shem* was one of thoſe Many, though none of the *Nine*.

We have reaſon alſo to believe, (the Monarchy and Prieſthood, in thoſe Patriarchal times, commonly going together; and both inveſted in the Father of the Family;) that *Shem* was then a *Prieſt*, as well as a *King*.

And, *Shem* being, of the three Sons of *Noah*, he of whom *Chriſt* was to come; and in whoſe Family and Poſterity the Church of God and his true Worſhip was to be preſerved: (it being particularly Pronounced of him, *Bleſſed be the Lord God of Shem*, or *Jehovah the God of Shem*; and Propheſied of *Japhet*, as a great favour, that he ſhould in time be *perſwaded to dwell in the tents of Shem*, Gen. 9.26,27. and ſo to become of the ſame Religion and Church of God:) there is not the leaſt doubt to be made, but that *Shem* was a Worſhipper of the True God; and, if a Prieſt, a *Prieſt of the moſt High God*, as *Melchiſedeck* is ſtiled, *Gen.* 14. 18. So that, hitherto, the Character of *Melchizedeck* agrees very well with *Shem*: That he was *a King* (ſomewhere) and *a Prieſt of the moſt High God*.

And, if a King *ſomewhere*; Why not at *Salem*?

To this, perhaps, they may tell us, that *Salem* (meaning thereby *Jeruſalem*) was in the Land of *Canaan*; and ſo, none of the Countreys aſſigned to *Shem* and his Poſterity, but to the Poſterity of *Cham*: and therefore it is not likely that *Shem* ſhould be King *there*. And that it is more likely to be one of the *good Kings* in the Land of *Canaan*: of whom, it may be ſuppoſed, there might be divers, even amongſt thoſe Idolatrous Nations, who might be Worſhippers of the True God; and *Melchizedeck* one of them.

Now, that there were any *good Kings* among the *Canaanites*; and, of that Nation; is but *gratis dictum*, without any foundation. There being nothing in Scripture that looks that way; nor any intimation, that thoſe of that Nation did imbrace the true Worſhip of God. But rather the contrary. As may be judged by that *Curſe* on *Canaan* (as contradiſtinguiſhed both to *Shem* who did; and to *Japhet*, who afterward ſhould, imbrace the Worſhip of the True God;) *Gen.* 9. 25, 26, 27. *Curſed be Canaan, a ſervant of ſervants ſhall he be unto his brethren. Bleſſed be the Lord God of Shem, and Canaan ſhall be his ſervant* (a ſervant of *Shem*.) *God ſhall inlarge* (or *perſuade*) *Japhet, and he ſhall dwell in the Tents of Shem* (ſhall, in after times, come within the pale of the True Church) *and Canaan ſhall be his ſervant.*

So that, if *Melchizedeck* (who-ever he be) did at that time (as *Abraham* alſo did) *dwell* in the Land of *Canaan*: yet it is not at all likely, that he was one of the Nation of the *Canaanites*. But, as *Nimrod* (a *Chamite*) with his fellow-builders, paſſed into the Land of *Aſhur* (a *Shemite*) and there began the Building of *Babel*, or at leaſt the founding a Kingdom there, *Gen.* 10. 6, 8, 10, 11. So might *Melchizedeck* be a ſtranger of ſome other Nation (not of the poſterity of *Cham* or *Canaan*) though dwelling amongſt them (as did *Abraham*:) And yet might

might be called a King, a Prince, or Great Man; as *Abraham* alſo was (by thoſe of *Hebron*) Gen. 23.6. *My Lord, thou art a mighty Prince amongſt us*; or (as the Hebrew hath it) *a Prince of God*; (as *Melchizedeck* is called *a Prieſt of the moſt High God.*) And both He and *Iſaac*, (though ſtrangers) were ſo conſiderable, as that *Abimeleeh* the King of *Gerar* did not diſdain to enter into Solemn *Leagues* with them at *Beer-ſheba*, Gen. 21,22,23,24. and Gen. 26. 26,28, 31. So that there is nothing here to evince, that *Melchizedeck* was a *Canaanite*; though he ſhould have been an Inhabitant of *Canaan*.

And truly, if there were (of that Nation) a People whoſe *King* was a *Prieſt of the moſt High God*; (and therefore in likelyhood, many or moſt of his People of the ſame Religion;) it doth not appear why *Abraham* need be ſo very Zealous, to *Adjure* his ſervant by a Solemn Oath (Gen. 24. 3,4, 10.) *not to take a Wife for Iſaac of the Daughters of the Canaanites*; (if there were amongſt them ſuch Worſhippers of the moſt High God;) but *to go to Meſopotamia* (or *Aram-Naharaim*) *to take him a Wife from thence*; (And *Iſaac* in like manner for *Jacob*, *Gen.* 28. 1, 2.) while yet the Religion was not there ſo much the ſame with his; but that *Jacob* ſaw cauſe to diſtinguiſh (*Gen.* 31. 53.) between *the God of Nahor*, and *the Fear of his Father Iſaac* (that is, *the God whom Iſaac feared.*) Which alſo appears farther by *Rachel's ſtealing her Fathers Images*, (*Gen.* 31. 19.) which *Jacob* (it ſeems) thought fit to deſtroy, *Gen.* 35. 2,4. So that, had *Melchizedeck* been a King of the *Canaanites*, they might have as well, from thence, had Vives of the True Religion.

But it doth not yet appear to me, that *Melchizedeck* was either a *Canaanite*, or ſo much as an *Inhabitant of Canaan*: Nor, that this *Salem*, is the ſame with that which was afterwards called *Jeruſalem*; or near to that place.

And

And nothing (that I see) but the Name it self doth favour it.

That *Jerusalem* is sometime (in the *Psalms*) called *Salem*; I do not deny; (*In Salem is his Tabernacle, and his dwelling place in Zion*, Psal. 76. 2.) But it is so called, I conceive, by an *Apharesis*, (a Figure frequent in Poetical Writers:) Not that this is the full Name of the place, but rather a Contraction of it. As *Hoshea* for *Jehoshuah*, *Coniah* for *Jeconiah*. (And, in later Poets, *Solyma* is put for *Hierosolyma*.) Or, if it were, it is very frequent for divers places to be called by the same name.

Much less doth it appear to have been the Name of that place in the time of *Abraham*; or even in *Moses*'s time; (who Writes the Story.) And though soon after *Moses*'s time, we find the Name *Jerusalem*, in *Josh.* 10. 1, 3, 5, 23. *Josh.* 12. 10. *Josh.* 15. 63. *Jud.* 1. 7, 8, 21. Yet this may well enough be, by a *Prolepsis*, or *Anticipation*; giving it the name by which it was afterward called; in the time perhaps wherein the Books of *Joshua* and *Judges* were written; by we know not whom, or when.) For the old name of the place was *Jebusi*, or *Jebus*, as appears, *Josh.* 15. 8. *Josh.* 18. 28. *Judg.* 19. 10, 11. 1 *Chron.* 11. 4, 5. (though, in one of these places, *Josh.* 15. 8.) we Translate *the Jebusite* in stead of *Jebusi*.) And so it is called, *Josh.* 18. 16. where *Jebusi* is mentioned as adjacent to *the Valley of Hinnom*; which is known to be near *Jerusalem*.

There was indeed yet another *Shalem* in the Land of *Canaan* (mentioned, *Gen.* 33. 18.) a City of *Shechem*; where *Jacob* bought a piece of Ground of *Hamor*, *Shechem*'s *Father*. But there's no intimation there (nor any likelyhood) that this should be the Seat of *Melchizedeck*.

But, the *Salem* where *Melchizedeck* was King, seems to me

me to have been a great way off; quite out of the Bounds of *Canaan* (as is all beyond *Jordan:*) And in those parts which were assigned to the Children of *Shem*. And therefore proper enough for an habitation of *Shem* himself.

In order to which, we are first to consider, what are the Bounds of the Land of *Canaan*. All beyond *Jordan* being no part of it.

When *Abraham* and *Lot* were parting asunder, and did separate themselves from one another, *Gen.* 13. 12. (*Lot* journeying Eastward from *Abraham:*) It is said, *Abraham dwelled in the Land of Canaan; and Lot dwelled in the Cities of the Plain, and pitched his Tent toward Sodom.* (And, in *Sodom* we find him, soon after, *Chap.* 14.) where *Sodom* is directly contradistinguished to *the Land of Canaan*. And it is commonly observed by Expositors, as a considerable providence, that this partition of *Lot* from *Abraham*, was antecedent to God's renewal of his Promise to *Abraham* of the Land of *Canaan*, (in the same Chapter,) as wherein *Lot* was to have no share. *God said unto Abraham, After that Lot was separated from him,* &c. Gen. 13. 14.

And *Gen.* 10. 19. the Land of *Canaan* is thus bounded. *The border of the Canaanites was from Zidon, as thou comest to Gerar unto Gaza; as thou goest to Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha.* That is, from *Zidon* all along the Sea-side to *Gaza*; and so cross to *Sodom* and *Gomorrah*; and so up by the side of *Jordan*, and the Sea of *Tiberius*, as high (Northward) as *Lasha:* Exclusive (all the way) of *Zidon*, *Gaza*, and the other bounds mentioned. So that *Sodom* and *Gomorrah* (and all beyond them toward the East) seem directly excluded out of the Land of *Canaan*, or of the *Canaanites*.

So, Numb. 33. 51. *When ye are passed over Jordan into the Land of Canaan.* So that whatever was on the other side

ſide of *Jordan*, is reckoned out of the Land of *Canaan*. And ſo *Chap.* 35. 10.

And though *Gilead* and *Baſhan*, and other places beyond *Jordan* (the portion of *Reuben* and *Gad*, and half the Tribe of *Manaſſeh*) were part of the *Iſraelites* Poſſeſſion, as given them by *Moſes*, Numb. 6. 32, 33. *Deut* 3. 12. *Joſh.* 13. 8. *Joſh.* 22. 4.) yet was it no part of the *Land of Canaan* (which *Moſes* was permitted onely *to ſee*, but not to *enter into it*, *Numb.* 27. 12. *Deut.* 32. 49.) And though, at that time, it were poſſeſſed by the *Amorites*, *Deut.* 3. 8.) yet did it antiently belong to *Moab* (a *Shemite*) from whom the *Amorites* took it by Invaſion, *Numb.* 21. 25, 26.

See, to this purpoſe, *Gen.* 50. 10, 11. *Exod.* 16. 32, 35. with *Joſh.* 5. 12. *Numb.* 13. 2, 17, 29. *Numb.* 32. 30, 32. *Numb.* 33. 51. *Numb.* 34. throughout, *Numb.* 35. 10. 14. *Deut.* 2. 29. *Deut.* 27. 2. *Deut.* 31. 13, 21. *Joſh.* 1. 2, 11. *Joſh.* 14. 1, 3. *Joſh.* 22. 9, 10, 11, 19, 24, 25. See alſo *Numb.* 14. 30, 38. *Num.* 20. 12, 24. *Numb.* 26. 65. *Numb.* 27. 12, 13. *Numb.* 32. 11, 12. *Deut.* 1. 36, 37, 38. *Deut.* 3. 25, 27. *Deut.* 31. 2. *Deut.* 32. 49, 52. *Deut.* 34. 1, 4

Next let us conſider; Who the Combatants were, that were ingaged in the VVar, *Gen.* 14. And, where it was that *Abraham* reſcued the Captives; and, conſequently, whereabouts it was that he met with *Melchizedeck*, as he returned thence toward *Sodom*; and, therefore, whereabouts it muſt needs be that this *Salem* did lie, whereof he was King. And, here, a view of *Adricomius*'s Map, or ſome other Map of the Holy Land and the Adjacent Countreys, were very convenient to aſſiſt us for the better underſtanding of it.

The Five Kings on the one ſide (*Gen.* 14. 2.) were, *The Kings of Sodom, of Gomorrah, of Admah, of Zeboim, and of Bela, which is Zoar.* Of which places, the Four first

firſt we find to be *out of* the Land of *Canaan*, but bordering upon it: And were all there ſituated where is now the Lake *Aſphaltites*, or *Mare Mortuum*; that is, *the Dead Sea*, or *the Lake of Sodom and Gomorrha*. Being all deſtroyed by Fire and Brimſtone from Heaven; which occaſioned that Lake. And *Bela*, that is *Zoar*, is beyond it Eaſtward; being the place to which *Lot* fled, when he eſcaped out of *Sodom*, *Gen.* 19. 22. which had, it ſeems, before been called *Bela*, but was thenceforth called *Zoar*, (that is, *a little one*) upon that occaſion; as we are told, *Gen.* 19. 20, 22. *Behold now*, (ſaith *Lot*) *this City is near to flee unto, and it is a Little one: Oh let me eſcape thither*, (*Is it not a Little one?*) *and my ſoul ſhall live.* Which being granted; *therefore the name of the City was called Zoar*: which had, it ſeems, before been called *Bela*.

The Four others, who fought with theſe, and vanquiſhed them; that is, *Chedorlaomar* (the chief) who was *King of Elam*; and his three neighbouring Kings that aſſiſted him, the King of *Shinar*, *of Ellaſar*, *and of the Nations*, (Gen. 14. 1, 4, 5.) were yet farther toward the Eaſt. *Shinar* was in *Aſſyria*, where they were building the Tower of *Babel*, Gen 11. 2, 4, 9. *Elam* lay to the Eaſtward of *Meſopotamia*, or *Aram Naharaim*, (that is, *Syria Interfluvialis*, or *Bifluvialis*,) or *Padan-Aram*; and of *Aſſyria*: Extending it ſelf (at leaſt, in after-times,) to what was called *Perſia*; which is ſometime taken to be the ſame with *Elam*. The Kings of *Ellaſar*, and of *the Nations*; were Neighbour-Kings, ſituate (it is likely) between *Elam* and *Shinar*; or near them.

Theſe Four Kings, after the Victory obtained, were gone with the Spoil and Captives (amongſt whom was *Lot*) about as far as *Damaſcus*, or farther, *Gen.* 14. 15. (which is alſo in *Syria*) when *Abraham*, with his Company, overtook them, and recovered the Spoil and the Captives

from them. *He purſued them unto Hobah, which is on the left hand of Damaſcus*: That is (from *Sodom*) Beyond *Damaſcus*.

For, (in Scripture-Language) ſuppoſing the Face to look toward the Eaſt, the South, is to the Right-hand; and the North, to the Left-hand; and the Weſt, Behind us. So 1 *Sam.* 23. 19, 24. *on the Right-hand of Jeſhimon*, is the ſame with *the South of Jeſhimon*. And, *Zech.* 14. 8. *Waters ſhall go from Jeruſalem, half of them toward the Former Sea, and half of them toward the Hinder Sea.* That is, (as is commonly interpreted) the *Eaſtern Sea* and the *Weſtern Sea*. And, *Ezek.* 47. 1. *Waters iſſued out from under the Threſhold of the Houſe Eaſtward; for the Fore-front of the Houſe ſtood toward the Eaſt; and the Waters came down from under the Right-ſide of the Houſe at the South-ſide of the Altar.* And, *Joel* 2. 20. *I will remove far from you the Northern Army, into a Land barren and deſolate; with his Face toward the Eaſt-Sea, and his Hinder parts toward the Vtmoſt Sea.* Where, by the Former Sea, or Eaſtern Sea, may be meant the *Sea of Gennezareth*, or *Lake of Tiberias*; And by the Hinder Sea, or Utmoſt Sea, the *Mediterranean*, or (as it is commonly called in Scripture) the *Great Sea*.

Now all this Countrey of *Elam*, and of *Aram* (that is *Syria*,) and of *Aſhur* (that is *Aſſyria*) was part of the Seat of *Shem* and his Poſterity; and took their names from them: As is manifeſt from *Gen.* 10. 22. *The Children of Shem, were Elam, and Aſhur, and Arphaxad, and Lud, and Aram.* So that all the Seat of Action (after the Pillagers were gone from *Sodom* and *Gomorrah*) was in the Land of the *Shemites*: and a proper Seat for *Shem* himſelf.

In *Abraham*'s return (from near, or beyond *Damaſcus*) toward *Sodom*: He meets with *Melchizedeck* King of *Salem*. Which place, muſt therefore (in all likelyhood) be

be ſomewhere in *Aram* (that is, in *Syria*, and not in the Land of *Canaan*; (which would have been much out of the way.) As any Man may eaſily judge, who views the Situation of *Damaſcus* and of *Sodom* in the Map. (And it would yet be more conſpicuous, if in *Adricomius*'s Map, (and thoſe that are taken from it) *Damaſcus* were not not placed a great deal more toward the Weſt than it ought to be, or than other Geographers do unanimouſly place it.)

All which agrees very well with the ſuppoſition of his (*Melchizedeck*'s) being the ſame with *Shem*; As being a *King*, and a *Prieſt of the moſt High God* (as *Shem* was) and in the Land of the *Shemites*. Namely, in *Syria of Damaſcus*; or in *Cœlo-Syria*; or, if yet ſomewhat lower, about the upper part of *Arabia*. All which was in the Land of the *Shemites*. For not onely *Aram*, but all *Arabia* belonged to *Shem* and his Poſterity; and was afterward inhabited by *Iſhmael*, and *Edom*, and *Moab*, and *Ammon*, and *Amaleck*, and *Midian*, and *Shebah*, and *Dedan*, &c. who were all *Shemites*; of the Poſterity of *Lot*, or *Abraham* (or other of that Line) though not of *Iſrael*.

It follows, *verſ.* 18, 19, 20. that *he brought forth Bread and Wine*, (whether in order to an Euchariſtical Sacrifice, as being *a Prieſt of the moſt High God*; or, for the Civil Refreſhment of *Abraham* in his Travel.) *And Bleſſed Abram of the moſt High God, Poſſeſſor of Heaven and Earth.* And, to him, *Abram gave Tithe of all.*

From whence it is juſtly inferred, *Heb.* 7. 1, 4, 6, 7. that *Melchizedeck* was a *Great Man*; even *greater than Abraham*: in that he *received Tithes of Abraham*; and *Bleſſed him, that had the Promiſes*; and, *without all contradiction, the Leſs is bleſſed of the Better.*

Now, to whom could all this agree better, than to *Shem*? who was then *Alive*; was a *King*; and *a Prieſt of the moſt High God*; was *Abraham's Anceſtor in a di-*

rect line; (and therefore a fit Perſon to give a Paternal Benediction, as well as a Sacerdotal;) and, in that conſideration, a *Better*, or *Greater* Man than *Abraham*, and deſerved a *Reverential Reſpect from him.* All which could hardly be ſaid of any other Man living, who was not *Abraham*'s direct *Anceſtor.*

Eſpecially, if we conſider, that *Abraham* himſelf was (as it were) a *King*, or *Prince*, (and now a *Conqueror* over Four Kings) and a *Prieſt of the moſt High God* (as well as *Melchizedeck*,) and who *had received the Promiſes*; as, of whom the *Meſſiah*, or *Promiſed Seed* was to be born; and, in whom *all the Nations of the Earth ſhould be Bleſſed*, (which could not be ſaid of any not in the direct line:) And was therefore, in many reſpects (as to any thing of Spiritual conſideration) a *Greater* Man than *Melchizedeck*, who ever he were, if not *Abraham*'s direct *Anceſtor.*

If it be ſaid that, in This, *Melchizedeck* might have the preheminence, that he was in his own Territories, which *Abraham* was not; and had therefore a Local Preheminence.

This might perhaps ſignifie ſomewhat; if *Abraham* were not, at this time, in the capacity of a *Conqueror* (as well as a *Prince*) and now actually returning in *Triumph*, (which alters the caſe much,) and (otherwiſe) a Perſon more eminent in a Spiritual conſideration, which, (as to Bleſſing) would ſpeak him the Superior: And, He might, therefore, rather have Bleſſed *Melchizedeck.*

But when I ſay, *This perhaps might ſignifie ſomewhat*: It is onely upon ſuppoſition, that his *Salem* was here Situate; that is, amongſt the *Shemites.* For, if his *Salem* was the ſame *Jeruſalem* in the Land of *Canaan*: he was, then, out of his own Territories (as well as *Abraham*,) and had therefore no pretence of Superiority, if not his Anceſtor. For it cannot be imagined (by any Man who views

views the Map) that *Abraham* ſhould go ſo far out of his way, as to paſs by *Jeruſalem*, in his Journey from *Damaſcus* to *Sodom*.

I cannot ſee any Evaſion to be made; unleſs we ſhall ſuppoſe, that, what paſſed between *Abraham* and *Melchizedeck*, verſ. 18, 19, 20. though firſt related, was yet later in time, than what paſſed between him and the King of *Sodom*, verſ. 21, 22, 23, 24. And, that this ſhould happen in his Journey (not from *Damaſcus* to *Sodom*, but) from *Sodom* homeward; where *Jeruſalem* would not be ſo much out of his way.

But this can by no means be admitted: Becauſe it is expreſly ſaid, *verſ.* 20. that *Abraham gave him Tithe of all*: which is expounded, *Heb.* 7. 4. to be *the Tenth of the ſpoils*. Now, at that time, (when *Abraham* was returning home from *Sodom*) *Abraham* had nothing of the *Spoils* to give Tithes of.

For we find him ſolemnly Swearing to the King of *Sodom*, *Gen.* 14. 22, 23. that *he would not take of him ſo much as a Threed or a Shoe-latchet*; that *he might not ſay, he had made Abraham rich*. So that, what of the Tithes was given, was given *before* this time.

And he doth, in his Oath, ſolemnly repeat the ſame form of Words, which *Melchizedeck* had uſed in His Benediction. *I have lift up my hand to the LORD*, [*the moſt high God, Poſſeſſor of Heaven and Earth*] *that I will not take*, &c. To ſhew his firm dependance on that Bleſſing; without any diſtruſt of that God, in whoſe Name he had ſo been bleſſed; ſo as not to need the bounty of the King of *Sodom* (or any other) to make him rich.

All which argues, that, what paſſed between him and *Melchizedeck*, was before what paſſed between him and the King of *Sodom*: And therefore, not in his paſſage from

from thence home, by the way of *Jeruſalem*; but in his paſſage from *Damaſcus* to *Sodom*.

There is yet another Evaſion, which poſſibly ſome might make, to this purpoſe. It is not directly ſaid, That *Abraham* (from *Damaſcus*) came back to *Sodom*; but onely, That (*after his return from the ſlaughter of Chedorlaomer and the Kings that were with him*) *the King of Sodom went out to meet him, at the Valley of Shaveh, which is the King's Dale*, Gen. 14. 17. So that, if *Abraham* be ſuppoſed to have Marched (with the Spoil and Captives) from *Damaſcus* directly homewards (by the way of *Jeruſalem*) without going at all to *Sodom*; and ſuppoſing withall, that this Valley of *Shaveh* (where the King of *Sodom* met him) was in *Abraham's* way from *Jeruſalem* homeward: All this is well conſiſtent with the reſt of the Story, and with *Melchizedeck*'s being King of *Salem* in the Land of *Canaan*.

'Tis true, it would be *poſſible*, upon theſe two *Suppoſitions*. But I do not ſee any thing to perſwade me to believe either of them to be True. Sure I am there is nothing to enforce us ſo to believe: And there is great probability againſt them.

It is not likely that *Abraham*, having recovered from *Chedorlaomer*, about *Damaſcus*, the Spoil and Captives of *Sodom* and *Gomorrah*, and the Neighbour places (which he intended to Reſtore, and not Keep for himſelf,) ſhould carry them ſo far about, as through all the Land of *Canaan*; and not rather conduct them homeward the neareſt way; even the ſame way that *Chedorlaomer* had carried them thence.

The rather; becauſe, if he ſhould go about through *Canaan*, he muſt then March, with a conſiderable Army, through a great many Kingdoms, (for, even then, *Canaan* was full of Kings:) who, perhaps, would not ſo readily afford him paſſage; or might be ready to ſeize upon the

the Spoil themſelves. Whereas the other way, whereby *Chedorlaomer* had gone (and pillaged as he went) was not then ſo populous (as when, afterwards, the *Iſhmaelites*, the *Edomites*, the *Ammonites*, the *Moabites*, the *Amorites*, and others, took up their Habitations there, as in vacant Countreys; either not at all, or not much inhabited before. And even thoſe that were there, would be willing (and glad) to have the Spoil and Captives brought home to them (which had been lately taken from them) without giving oppoſition to thoſe who ſhould conduct them thither: And, having left each at their own homes as he came along, (and, in the way, received this Bleſſing from *Melchizedeck*,) came laſtly to *Sodom* (the fartheſt of them) where the King of *Sodom* came out to meet him; and, where he left his Kinſman *Lot*. (For we find him ſtill remaining in *Sodom*, Gen. 19.)

Inquire we next, where it was (in this paſſage) that the King of *Sodom* met him. And it is expreſly ſaid, *ver.* 17. that *the King of Sodom went out to meet him in the Valley of Shaveh, which is the King's dale.*

Now, of what *King* can this be reaſonably underſtood, other than the King of *Sodom*? Not of K. *Chedorlaomer*, (that ſhould be a great way off, in *Elam*; beyond *Damaſcus*, not in his return from *Damaſcus*:) Not any of the Kings with him: (For, if ſo; which of them? for none is mentioned.) Shall we ſay, The Dale of the King of *Jeruſalem*? Why ſo; more than the Dale of the King of *Egypt*? for the one is no more mentioned than the other. It muſt therefore be (reaſonably) underſtood of *the Dale of the King of Sodom*; the perſon ſpoken of:) There being no other King mentioned to whom it can be referred:) And therefore in the Neighbourhood of *Sodom*; not of *Jeruſalem*.

'Tis true, that in 2 *Sam.* 18. 18. where mention is alſo made of *the King's Dale*, (in which *Abſalom* had *erected*

a Pillar; called *Abſalom's Place:*) it is (reaſonably) to be underſtood of *the Dale of the King of Iſrael*, (becauſe, in that Kingdom, and *Abſalom* That King's Son.) But it cannot be ſo meant in *Gen.* 14. when the *Kingdom of Iſrael* was not yet in being, (nor for ſome hundreds of years after.) We might as well argue, that becauſe *out of the King's Houſe*, 2 *Sam.* 15. 35 is meant of *the houſe of the King of Iſrael*; therefore *out of the Kings Houſe*, Ezra 6. 4. muſt be underſtood of the *ſame* King, and the *ſame* Houſe.

Or, if any would ſuppoſe them to be the ſame *Dale*; and that the place where *Abſalom reared up for himſelf a Pillar, called Abſalom's Place*, had (without relation to the Kings of *Iſrael*) been known by the Name of *the King's Dale*, as long before, as when *the King of Sodom met Abraham in the King's Dale*, (which is not likely,) and therefore meant of the ſame Place or Valley: This doth not advance the buſineſs at all. For we do no more know, where *Abſalom's Pillar* ſtood; than, where the King of *Sodom* met *Abraham*. And we might as well argue (if the name were ſo antient as the days of *Abraham*, or even of *Moſes*,) that *Abſalom's Pillar* was erected ſomewhere beyond *Jordan*; near the place where *Sodom* ſtood: Becauſe it was there where the *King of Sodom* went out to meet *Abraham*.

And there is this farther to confirm it: Becauſe we find it mention'd together with the Story of *Abſalom's Death*. VVho (as appears, 2 *Sam.* 17. 22, 24. and *Ch.* 18.) was ſlain in a place *beyond Jordan*: And there *Adricomius* placeth the *Wood of Ephraim*, in which *Abſolom* was ſlain, 2 *Sam.* 18. 6. not far from the place where *Sodom* had ſtood, and in the way from thence toward *Damaſcus*.

And the ſtory of *his Pillar* comes in ſo abruptly in that place, (between the mention of *his being there caſt into a Pit*,

Pit, with a great heap of Stones upon him, and the Discourse about *carrying the News of it to David,)* that a Man might wonder, why it should come in there; were it not, that this *Heap of Stones* was near that *Pillar* which he had erected, and given it the Name of *Absalom's Place.*

For thus the Context runs, 2 *Sam.* 18. *ver.* 14. *And he* (Joab) *took three darts in his hand, and thrust them through the Heart of Absalom, while he was yet alive in the midst of the Oak,* (ver. 15.) *And ten young Men that bore Joab's Armour, compassed about, and smote Absalom, and slew him,* (ver. 16.) *And Joab blew the Trumpet, and the People returned from pursuing after Israel; for Joab held back the people,* (ver. 17.) *And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him. And all Israel fled every one to his tent,* (ver. 18.) *Now Absalom in his life-time had taken and reared up for himself a Pillar, which is in the Kings Dale; For he said, I have no Son to keep my Name in remembrance: And he called the Pillar after his own Name, and it is called to this day Absalom's Place,* (ver. 19.) *Then said Ahimaaz, the son of Zadok, Let me now run and bear the King tydings, how that the Lord hath avenged him of his Enemies,* &c.

Which, though it may seem to us very abrupt (who know not how near the *Pillar* was to *the Heap of Stones,*) yet to those of that time, who knew both places (if they knew them to be near together,) the reason of inserting that Parenthesis (about *Absalom's Pillar*) was very obvious: As intimating a great Providence of God, that himself should before-hand erect a Monument of his own Shame, at or near that very place, where he was afterward to be slain (and ignominiously interred) while he was in actual Rebellion against his Father.

All which agrees very well with our supposition, That

the *King's Dale*, where the King of *Sodom* met *Abraham*, was *out of the Land of Canaan*; not far from *Sodom*; in the way from thence toward *Damascus*; between *Sodom* and *Salem*, where *Melchizedeck* was King; and this in the *Shemites* Countrey.

The same is farther confirmed, if we take a view of the whole Expedition that *Chedorlaomer* is here said to have made, Gen. 14. 5, 6, 7. *In the fourteenth year came Chedorlaomer, and the Kings that were with him, and smote the Rephaims in Ashteroth-Karnaim, and the Zuzims in Ham, and the Emims in Shaveh-Kiriathaim, and the Horites in their Mount Seir, unto El-Paran which is in the Wilderness: And they returned and came to En-mishpat, and smote all the Countrey of the Amalekites and Amorites that dwelt in Hazezon-Tamar.*

All this Expedition hitherto (if we take a view of the Map of those Countreys) is manifestly out of the Land of *Canaan*, (to the Eastward of it.) *Ashteroth* was in the Land of *Og*, *Josh.* 12. 4. *Josh.* 13. 12, 31. *Deut.* 1. 4. Thence they went Southward to the *Zuzims* in *Ham*; which seems to lie Eastward of *Canaan* toward Mount *Seir*, but short of it; by what we find of the *Simeonites* Expedition, 1 *Chron.* 4. 39, 40, 42.) And thence to the *Horites* in Mount *Seir*, (which was afterwards the Habitation of *Esau* and of the *Edomites*, Gen. 36. 8, 9. *Deut.* 2. 5, 12.) In the way to which, they took the *Emims* in *Shaveh-Kiriathaim*, (which seems to be that *Valley*, to the East whereof were those of *Ham*, 1 *Chron.* 4, 39, 40.) which could not be far from *Sodom* and *Gomorrah*; and seems to be part of what was afterward the Countrey of *Moab*, (for *there the Emims dwelt in times past*, Deut. 2. 9, 10, 11.) and the same with the *Valley of Shaveh* here, (*ver.* 17.) where the King of *Sodom* went out to meet *Abraham*. And thereabout we find *Kiriathaim*, Ezek. 25. 9. *Numb.* 6. 32, 37. (Avoiding hither-

hitherto *Sodom* and *Gomorrah*, with the Neighbour-Kings; and paſſing to the Eaſtward of them.)

From the *Horites*, they went to *En-miſhpat*, *which is Kadeſh*, (in the Wilderneſs, *Numb.* 13. 26. *Numb.* 33. 36.) And deſtroyed the Countrey of the *Amalekites*, (that is, the Country where the *Amalekites* did after dwell, in the time when *Moſes* wrote: For *Amalek*, the ſon of *Eliphaz*, the ſon of *Eſau*, *Gen.* 36. 9, 10. was not yet born, when this Expedition was.) And of the *Amorites* in *Hazezon-Tamar*, which could not be far from *Sodom*, by what we have of it, 2 *Chron.* 20. 1, 2, 10. Where the Army of *the Children of Moab, and Ammon, and Mount Seir*, which came againſt *Jehoſhaphat*, are thus deſcribed in their approach; *There cometh a great Multitude againſt thee, from beyond the Sea* (meaning that of *Sodom*) *on this ſide Syria* (to the South of it) *and behold they be in Hazezon-Tamar, which is Engedi.* Which, (conſidering who they were, and whence they came, and whither they were going) muſt needs be on the other ſide of *Jordan*, near the Lake of *Sodom*; in the *Countrey of Sihon King of the Amorites.* And if *the Vineyard of Engedi*, Cant. 1. 14. be meant of this *En-gedi*, (and not of another of the ſame name in the Wilderneſs of *Judah*, *Joſh.* 15. 62. and 1 *Sam.* 23. 29. and *Ch.* 24. 1.) it ſhould ſeem to be a pleaſant place (if not a Garden of pleaſure for *Solomon* himſelf) and perhaps the ſame (or very near it) with *the Valley of Shaveh, or the King's Dale.* (All which places in this Expedition, were out of the Land of *Canaan*, to the Eaſtward, toward *Arabia* and *Syria.*)

But by this time, they were (in their Return from the more Southern part of their Expedition) come back again toward the Coaſts of *Sodom* and *Gomorrah*, with the Neighbour-Kings (whom they avoided in their paſſage outward;) and did, in their return homeward, in-

gage them, (or were ingaged by them) *in the Valley of Siddim, which is the Salt-Sea*, (that is, which, did, upon the deſtruction of *Sodom*, become that Lake which was thenceforth called *the Salt Sea*, and was ſo called when *Moſes* Wrote:) which *Valley of Siddim* is ſaid to be *full of Slime-pits*, Gen. 14. 3, 8, 10. And this *Vale of Siddim*, is that Plain or Vale wherein ſtood *Sodom* and *Gomorrah*, and *Admah* and *Zeboim*; (which are called *the Cities of the Plain*, Gen. 13. 12.) which, upon the deſtruction of *Sodom* and *Gomorrah* (with the reſt of them) by Fire and Brimſtone, became a *Lake*; and was called, the *Sea of that Plain*, or *the Salt Sea*, Gen. 14. 3. *Numb.* 34. 12. *Deut.* 3. 17. *Joſh.* 3. 16. And which (it ſeems) was before full of unſound Bituminous ground, which here are called *Slime pits*, Verſ. 10.

Now the King of *Sodom*, with his company, being there worſted; the Spoil and Captives were, by *Chedorlaomer*, carried toward *Damaſcus*, (*to Hobah, which is on the left hand of Damaſcus*, Gen. 14. 15.) and there recovered by *Abraham* and his Company; and brought back. Upon whoſe return, the *King of Sodom* goes out to meet him at *the Valley of Shaveh*, Ver. 17. which, if it be the ſame (as is moſt likely) with *Shaveh Kiriathaim*, Ver. 5. muſt needs be *out of the Land of Canaan*: and, therefore, not between *Jeruſalem* and the Plain of *Mamre*, as this Evaſion ſuppoſeth.

And, in *Adricomius*'s Map, we find in the way between *Sodom* and *Damaſcus* (without the Bounds of the Land of *Canaan*) a place called *Solyma* (upon what Evidence, I know not, ſave that he cites St. *Hierom* for it) in the *Peræa*, or Land beyond *Jordan*, over againſt *Corazin* and *Bethſaida*; (And, not far from thence, *Job's Houſe:* and the *Wood of Ephraim* where *Abſalom* was ſlain, more to the South, and nearer to *Sodom*.) Which *Solyma* is more likely (than *Jebuſt*, which was afterward called *Jeruſalem*)

ruſalem) to be that *Salem* of which *Melchizedeck* was King.

It may perhaps be asked; What need *Abraham* go ſo far about (as to go to *Sodom*) and not go home from *Damaſcus*) the neareſt way?

And it may as well be asked, on the other ſide; What need the reſt go ſo far about (through the Land of *Canaan*) and not go home the neareſt way to *Sodom*?

But ſure we are, they both went the ſame way, (and therefore the one Company muſt go about) for we find them both together when the King of *Sodom* met them.

And the ſame Anſwer ſeems to ſatisfie both Queſtions. *Abraham* (having reſcued them from *Chedorlaomer*) was willing to ſee them ſafe at home (eſpecially his Kinſman *Lot*:) and thought (it ſeems) they needed a Convoy to that purpoſe. (Elſe he might have gone home, his way; and they their way: each taking the neareſt way home.) And then, he who did not think much of his pains, to go ſo far as *Damaſcus* to reſcue them; would not think much, to go a little about, to give them a Convoy home. And, if ſo; who doubts but he would rather Convey them home the neareſt way; and not, carry them them ſo far about as by *Jeruſalem*; as this Evaſion doth ſuppoſe.

Beſide what hath been ſaid hitherto (to prove that *Salem* where *Melchizedeck* was King, was not *Jebuſi* which was afterward called *Jeruſalem*;) It cannot (reaſonably) be imagined, that *Melchizedeck* King of *Salem*, did live ſo near to *Abraham*. For ſurely, if ſo near to the Plain of *Mamre* (where *Abraham* then dwelt) as was *Jeruſalem*, (perhaps not Ten Miles aſunder,) there had been ſo *good a King* of the *Canaanites* as was *Melchizedeck* (*a Prieſt of the moſt High God*;) *Abraham* and *He* would have found means of being acquainted, before that time.

And,

And, the like, if this *Salem* were that *Shalem*, mentioned *Gen.* 33. 18. (For neither of them could be far from *Abraham*'s abode at *Mamre.*) And ſuch acquaintance would have been much more welcome to *Abraham*, than either that of *Hamor* the *Shechemite*, or of *Abimelech* King of *Gerar*, or any of the other Neighbouring Great Men. But, not a word of any ſuch Acquaintance, or Neighbourhood, or Correſpondence there. Which is a ſtrong preſumption, that *Melchizedeck*'s *Salem* was not ſo near.

If it be farther asked; If this *Melchizedeck* were indeed *Shem*; Why is he not *ſo* called? but, by the name *Melchizedeck*?

This can move no great ſcruple; if we conſider, How frequent it was, in thoſe days, for the ſame Man to be called by different Names, (as well as, amongſt us, for the ſame Man to change his Title, upon new Dignities, or Promotions.) As *Abram*, and *Abraham*; *Jacob*, and *Iſrael*; *Gideon*, and *Jerubbael*; *David*, and the Son of *Jeſſe*; *Solomon*, *Jedidiah*, and *King Lemuel*; with many others.

But I think, moreover, there is ſomewhat peculiar in this caſe. For I take the Name *Melchizedeck* (the *King of Righteouſneſs*, or the *Righteous King*,) to be here uſed, not as a *Proper Name*, but as an *Appellative*; as is (*Melech Salem*) the *King of Salem*: And rather as a Title, than as a Proper Name. But, *ſuch* a Title, as by which the Perſon was ſufficiently deſigned. (As when our Saviour calls himſelf *the Son of Man*; and St. *John* is called *the Baptiſt*; and *Jeſus* is called *the Chriſt.*) And, as ſuch, it ſeems to be alluded to, Heb. 7. 1, 2. *Melchizedeck King of Salem;---firſt being by interpretation, King of Righteouſneſs, and after that alſo, King of Salem, which is, King of Peace.* Where, in both Names, relation is had to the ſignification of the Words, as *Appellative* Names.

But

But it there follows, *Heb.* 7. 3. Ἀπάτωρ, ἀμήτωρ, ἀγενεολόγητος, *Without Father, without Mother, without Deſcent,* (or *Pedigree*;) having *neither beginning of days, nor end of Life; but made like the Son of God, abideth a Prieſt continually.* And how can all this be ſaid (may be objected) if he be *Shem*? whoſe Parents and Kindred are known; as alſo when he lived, and how long?

Now, if theſe words were rigorouſly to be underſtood; this would be a conſiderable Objection. But, that they are not, is manifeſt: (and is agreed by all.) For no Man doubts but that *Melchizedeck* (whoever he was) had a Father, Mother and Kindred; and that there was a Beginning and end of his Life. But none of theſe are particularly expreſſed; at leaſt not in that Context, where he is ſet forth by the Name of *Melchizedeck*. Which is all that ſeems to be here intended.

If it be ſaid, That, of *Shem* however, (though not by this Name, yet otherwiſe,) we know that *Noah* was his Father, and from vvhom he vvas deſcended.

'Tis very true, vve do ſo. But ſo much vve knovv of this *Melchizedeck* (though not from this place) vvhoever he vvere: That is, That he vvas deſcended from *Noah*, and from *Noah*'s *Anceſtor*'s. (For there vvere, at that time, no other in the World, than thoſe vvho vvere ſo deſcended.) And this is all, as to that point, that vve knovv of *Shem*. But vve knovv it no more, from this place, than vve do of *Melchizedeck*.

But I ſay farther; All this may as vvell be ſaid of *Melchizedeck*; though the ſame vvith *Shem*. Becauſe, (though he vvere ſo) vve are not expreſly told, that *Melchizedeck* vvas *Shem*. 'Tis but a Conjecture, though a very likely one, and vve cannot be ſure of it: and the place vvhere vve have vvhat is ſaid of *Melchizedeck*, is vvholly ſilent as to theſe things: And this Silence is all that by the VVriter of that Epiſtle is intended, vvhen he

ſays

ſays, that *Melchizedeck* was *without Father, and without Mother*, &c. Not, that he had none of theſe; but, that in the Story of *Melchizedeck*, there is no mention of them.

I ſay, we cannot be *ſure* that this was *Shem*, (however probable.) For *Abraham* had other Anceſtors yet living, beſide *Shem*, ſome one of whom might poſſibly be *Melchizedeck*. For, (beſide *Shem*) *Arphaxad*, *Sela* and *Heber*, were yet living, (though the intermediate Anceſtors, *Peleg*, *Reu*, *Serug*, *Nahor*, and *Terah*, were all dead.)

But, (of all the Four) it is moſt likely to be *Shem*: Becauſe he was the moſt Antient: And it was very proper, that the *Great Bleſſing* ſhould be derived downward from *Him* to *Abraham*, when *Abraham* was now ſignally ſingled out by God, as the Man in whoſe Seed all the Nations of the Earth were to be bleſſed. And, if *Iſaac* had been then born (to whom the Promiſed Seed was yet farther limited afterwards) and had been there: no doubt but he would have bleſſed *Iſaac* alſo.

For though we are not ſure, in what year of *Abraham*'s Life this Victory happened: yet thus much we may gather from the order of the Story (and becauſe his name was not yet changed from *Abram* to *Abraham*,) that it was after the Promiſe made to him *in Ur of the Chaldees*, (Gen. 12. 1. Act. 7. 2, 4.) and after *his coming into Canaan*; and after *Lot's departing from him there*; but before *the Birth of Iſaac*, or even of *Iſhmael*. And, therefore, before the Eighty ſixth year of his Age; but, not many years before it.

But, it is no ways likely, that *Abraham*, the great Father of the Church of God, and of the Promiſed Seed, (on which the Writer to the *Hebrews* lays great Weight, *Heb.* 7. 4, 6, 7.) ſhould (when ſo many of his Anceſtors were yet living) be ſent to the Curſed Line of *Cham*, and

and therein to that of *Canaan* (the moſt accurſed branch of that Line) for this Paternal or Sacerdotal Benediction. On which Bleſſing alſo (in the place cited) ſo great a weight is laid: And *Melchizedeck* there argued to be *ſo great a Man*; (*Now, conſider, How great this Man was*, Ver. 4.) even *a greater Man than Abraham*, (and to whom *Chriſt*, our Great High-Prieſt, is expreſly named as *of the ſame Order*; *A Prieſt for ever after the Order of Melchizedeck*;) becauſe *he received Tithes of Abraham*; *and, Bleſſed him that had the Promiſes*; *and, without all contradiction, the Leſs is bleſſed of the Greater.*

Which certainly cannot be meant of a mere *Local* preheminence, (ſuch as every the meaneſt Prince or Prieſt may as well claim within his own Juriſdiction;) but of a Perſonal Dignity, ſuch as doth attend the Perſon.

Now, this great Prerogative, I can by no means allow to any of the Curſed Race of *Cham*, or *Canaan*. Who were to be *Servants* to the *Shemites*; and not to receive ſuch ſolemn *Homage* from them.

And when we find that *Idolatry* was already crept into the Sacred Line, in the Family of *Nahor*; (and therefore *Abraham*, with his Father *Terah*, and *Lot* his Kinſman, ſent from thence, out of his own Countrey;) I cannot think, that, in the Curſed Family of *Cham*, Religion ſhould yet remain more Pure; ſo that One of them ſhould be ſignally ſtiled, *the Prieſt of the moſt High God*; and, Chriſt, *a Prieſt after his Order*, as more Noble than that of *Aaron*.

There remains yet ſomewhat to be farther ſaid, as to the word Ἀγενεαλόγητος, *without Genealogy*, or (as we render it) without *Deſcent*, or *Pedigree*. That is, (for ſo I underſtand it) without any account there given, from what Anceſtors he did deſcend; (not, what Poſterity did deſcend from him: Which, as to the Apoſtles

ſtles Argument in that place, was of no conſideration.)

For the better underſtanding of which, we may look back to a like expreſſion, *Ezra* 2. 62. of ſome who pretended to the Prieſthood; *they ſought their Regiſter among thoſe that were reckoned by Genealogy; but they were not found: and were therefore put from the Prieſthood; till there ſhould ſtand up a Prieſt with Urim and Thummim*; (who might decide the Queſtion, whether indeed they were, or were not, of the Poſterity of *Levi* and *Aaron*; to whom alone that Prieſthood did belong.) From whence it is evident, that none could pretend a right to that Prieſthood (to be a Prieſt *after the Order of Aaron*) who could not ſhew his Deſcent or Genealogy from *Aaron*. According to God's expreſs command, that *no ſtranger, who is not of the Seed of Aaron*, might meddle with it, *Exod.* 28. 1, 40. *Numb.* 3. 10. and 16. 46. and 18. 7.

From hence the Apoſtle argues, That the Prieſthood of the *Meſſias* (who was to be *a Prieſt for ever after the Order of Melchizedeck*, Pſal. 110. 4.) muſt needs be *another* Prieſthood from that of *Aaron*; and, conſequently, *the Prieſthood being changed* (from the *Levitical* Prieſthood to that of *Melchizedeck*,) *the Law muſt be changed alſo*, Heb. 7. 12. And therefore the *Levitical* Law, in the days of the *Meſſias*, to be at an end.

To prove this; he argues that *Melchizedeck* (after whoſe Order the *Meſſias* was to be) could not pretend to the *Levitical Prieſthood*; there being (in the Story of *Melchizedeck*) no account of his Father or Mother, or of any *Genealogy* whereby he might appear to be deſcended of *Aaron*. His having no Father or Mother, or Genealogy there mentioned, being here of no other uſe, but as a Negative Argument, that it could not hence appear, that he was of the Poſterity of *Aaron*. And, to this purpoſe,

poſe, whether he had none at all (as none is there mentioned,) or none which could entitle him to ſuch deſcent, was, (as to the Apoſtles Argument) the ſame thing.

But he doth not reſt here, in this Negative Argument, (to ſhew, there is no Kindred or Genealogy to prove him thus deſcended,) but proceeds farther, to ſhew, it was Impoſſible that he could be ſo deſcended; For that *Aaron* was not yet born, (and therefore could then have no Poſterity:) nor *Levi* neither, from whom *Aaron* was to deſcend. For *even Levi who Receiveth Tithes, did then pay Tithes in Abraham: For he was yet in the Loyns of his Father, when Melchizedeck met him*, Heb. 7. 9, 10. So that *Melchizedeck* could not poſſibly be a Prieſt of the Order of *Aaron:* (being antecedent to him; and, conſequently, to that Prieſthood which began with him, and was founded in him:) but of a Superior Order to that of *Aaron*; as to whom *Levi* and *Aaron* (being then in the Loyns of *Abraham*) paid Tithes.

And he farther argues; As in *Melchizedeck* (the Type) there is no mention of Deſcent from *Aaron*; ſo our Lord *Chriſt* (the Anti-type) did really *not deſcend* from *Aaron*, Ver. 11, 14. *For he of whom theſe things* (by way of Type,) *be ſpoken, pertaineth to another Tribe, of which no Man gave attendance at the Altar: For it is evident our Lord ſprang out of Juda; of which Tribe Moſes ſpake nothing concerning the Prieſthood.*

And in like manner, from the Silence, or not mentioning, of the Death or Determination of *Melchizedeck's* Prieſthood, (which was the Type;) he argues the Perpetuity of *Chriſt's* Prieſthood (Typified thereby) without any Determination at all. For, having before ſaid of *Melchizedeck*, Verſ. 3 *having neither beginning of days, nor end of life*, (that is, none there mentioned,) he concludes it *Chriſt* (Typified by him) *Ver.* 16, 17.

that *he is made, not after the Law of a carnal Commandment, but after the power of an endleſs life; For he teſtifieth, Thou art a Prieſt for ever, after the Order of Melchizedeck.*

It appears therefore (from the whole tenour of the Apoſtles Argument) that, what he ſays of *Melchizedeck*, being *without Father, without Mother, without Deſcent, without Beginning of days, or End of Life*; is not to be underſtood, of what really *was not* (or could not otherwiſe be known;) but, of what (in the Story of *Melchizedeck*) was *not mentioned*. And that, by the ſilence, or not mentioning of thoſe things in the Type, was *Shadowed out*, that, in the Anti-type, they really were not. The perfection of the Anti-type, being intended to be Greater than that of the Type. According to the Analogy that he elſewhere uſeth, Heb. 9. 23. *The Patterns of things in Heaven ſhould be purified by thoſe; but the Heavenly things themſelves, with Better Sacrifices. For the Law had but a Shadow of good things to come; and not the Image of the things*, Chap. 10. 1. 'Tis enough, in the Type, that there be but a *Shadow*, of what, in the things Typified, we are to expect the *Reality*.

From what therefore hath been ſaid; Though we cannot certainly Demonſtrate, That *Melchizedeck* was the ſame with *Shem*: Yet this at leaſt, That very well it might be ſo; and, it is very likely that it was ſo: Being a *King*, and a *Prieſt of the moſt High God*, (as *Shem* alſo was;) and in the Land of the *Shemites*; and a Perſon *Superiour to Abraham* himſelf; as *Shem* alſo was; being his *direct Anceſtor*, and the *Eldeſt* of all the *Patriarchs* then alive.

But 'tis very unlikely, that *Abraham*, the *Father of the Faithful*, the Great Father of the Church of God, and the declared *Father* of the *Promiſed Seed*, ſhould (while ſo many of his own Anceſtors were yet living) be ſent

to

to one of *Cham's* Curſed Race, to ſeek a Bleſſing from him, and do Homage to him, (who had the *Curſe*, to be *a ſervant of ſervants to his Bretbren*) as a Perſon *much Greater* than himſelf.

For which Conjecture there is no other Ground, but a manifeſt Miſtake: As if, becauſe *Abraham* was then an *Inhabitant* in *Canaan*, *Melchizedeck* muſt needs be ſuppoſed to be a *Canaanite*. Whereas it is manifeſt, that *Abraham* (though an Inhabitant in *Canaan*) was at that time (on a ſpecial occaſion) out of *Canaan*; and the whole Scene of Action was in the Land of the *Shemites*.

I forbear Arguments from Authority. Becauſe we have the ſame Light to judge by, which thoſe Authors had; whether of the one or the other opinion. For there is nothing Authentick upon Record, to determine the Caſe, but the Story of *Melchizedeck*, Gen. 14. And the Propheſie of Chriſt, *Pſal.* 110. 4. (that he ſhould be *a Prieſt for ever after the Order of Melchizedeck.*) And what in the Epiſtle to the *Hebrews*, (Chap. 5. 6, 7.) is argued from thence.

What farther we meet with in other Authors (Antient or Modern,) are but their own Conjectures, from what is ſo recorded, with the Reaſons or Probabilities they give for theſe Conjectures. Of which we may judge from the Text as well as they.

That the *Jews* generally take him to be *Shem*; is (I think) confeſſed, even by thoſe of the other opinion.

But they note it as a *Vanity* in the *Jews*, to be fond of aſcribing, all that is Ancient and Laudable, to thoſe of the *Jewiſh* Nation, or their Anceſtors.

Which yet is not a mere groundleſs *Vanity* (though there may be in it ſomewhat of Affectation) but hath much of *Truth* in it. For ſure it is, that moſt of the Heathen

Heathen Wiſdom and Learning, eſpecially the more Antient, (at leaſt ſo much of it as is come down to our hands,) was derived from the Jewiſh Nation, or their Anceſtors. And even their *Mythology*, and their *Theology* (ſuch as it is) hath manifeſt reſpect to the Sacred Story; (but induſtriouſly diſguiſed, and corrupted.) As is evident by the Collections that have been made to that purpoſe, by *Natalis Comes*, *Bocharthus*, Dr. *Owen*, *Theophilus Gale*, Dr. *Dickinſon*, and others, who have Written on that ſubject. Nor have we any thing of Heathen Writings that may compare, for Antiquity, with the Writings of *Moſes*. The oldeſt that we have, being much later than the days of *Solomon*.

Our later Divines do (very many, if not moſt of them) concur with the *Jews* herein: Eſpecially ſince *Hebrew* Learning came to be cultivated amongſt us. As is noted particularly of *Hugh Broughton*; a great Zealot for that Opinion.

But theſe, by thoſe who are of another opinion, are charged with Novelty: Becauſe the more Antient Greek Fathers are ſilent in this Point.

Which yet makes nothing againſt the Opinion: For the Reaſon of their Silence is evidently this: Becauſe the Greek Fathers (underſtanding very little or nothing of Hebrew) followed the Tranſlation of the Septuagints, and their Chronology. According to which Chronology, *Shem* muſt have been dead long before this time. And therefore they could have no thoughts of his being *Melchizedeck*. (And I do not know, that they do ſo much as Gueſs at any body elſe.)

But when Hebrew Learning came to be known amongſt us: And the Chronology of the Hebrew Text; (according to which *Shem* was found to be then Living:) the notion of his being *Melchizedeck*, was no ſooner ſtarted, but was readily imbraced (as a thing very likely) and

ſcarce

scarce opposed by any: Save that some taking it for granted (without any due consideration) that this *Salem* was in the Land of *Canaan*; fancyed *Melchizedeck* to have been a *Canaanite*. Which mistake being rectified, the Objection falls.

Yet, when all is done, we cannot absolutely conclude, That (though it be very likely) it is certainly so. Nor is it a matter of that consequence, that we need be very zealous either way.

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DISCOURSE

CONCERNING

JOB.

June 8. 1685.

THAT there was really such a Person as *Job*, (and not the whole Story a Fiction or Romance,) I make no question.

For, though it were usual in those Eastern Countreys to speak by way of Parables, Apologs, or Feigned Stories: As is Evident by many Discourses of our Saviour of that nature; (as in that of *Lazarus and the Rich Glutton*; of the *Prodigal Son*; of the *Marriage of the King's Son*; of the *Five Foolish and the five Wise Virgins*; of the *Vineyard let out to Husbandmen*; of the *Lord going into a far Countrey*, intrusting his Servants with *Talents* to improve in his absence; and others the like:) And, before that time, in the Parable of the *Vineyard*, Isai. 5. In many Prophetical *Visions*; and Passages of a like nature: In *Nathan*'s Parable of the *Ewe-lamb*, 2 *Sam.* 12. And that of the *Woman of Tekoah*, Chap. 14. And yet earlier,

earlier, in *Jotham's* Parable, *Judg.* 9. about *the Trees chuſing them a King.*

Yet I cannot think the Story of *Job* to be ſuch; Being attended with ſo many particular Circumſtances of Places and Perſons, which ſpeak it to be Real. And moreover, it is cited, *Jam.* 5. 11. as a real Example of Patience, (*Ye have heard of the Patience of Job, and have ſeen the end of the Lord*; that is, what good end or iſſue the Lord gave to his Sufferings.) And this there coupled with the Examples of the Prophets, Verſ. 10. (*Take, my Brethren, the Prophets, who have ſpoken in the Name of the Lord, for an Example of Suffering Affliction, and of Patience.*) And we have no reaſon to think, but that the one was intended as a Real Example, as well as the other; and not onely by way of Parable. And (before this,) *Ezek.* 14. 14, 18, 20. (ſpeaking of God's being inexorable in the caſe there mentioned.) *Though theſe three Men, Noah, Daniel, and Job were in it, they ſhould deliver but their own Souls by their Righteouſneſs.* All which ſpeaks the Story of *Job*, to be a *Real* Hiſtory, not a Parable.

But though a Real Hiſtory, as to the Subſtance of it; yet I allow it to be a Poem alſo. And therefore, though I take the Perſons and Places to be truly deſcribed; and the Speeches or Diſcourſes there mentioned, to be the ſame, for ſubſtance, with what was ſpoken: Yet I do not take them to be ſet down *verbatim* as they were delivered; but, penned at leiſure afterwards, with ſuch Ampliations and Ornaments as are uſual in Poems. For Men, on ſuch occaſions, do not uſe to Diſcourſe in ſet Speeches; (much leſs, Poetically Penned:) nor to have Secretaries at hand, to take (from their Mouths) in VVriting, the words that are ſpoken.

Who Penned the Poem, we cannot tell. Some have thought it might be *Moſes*; (the firſt Author that we

know to have Penned any thing.) But I ſhould rather think it done by *Job* himſelf; or elſe by ſome of the Diſputants in that Diſcourſe: (and, perhaps, by more of them than one:) Becauſe of the intermixture of ſo many *Arabick* words and Phraſes.

If it be thought ſtrange that Poetry ſhould be ſo early in uſe: We need not wonder at it at all. For the oldeſt remains we have of Heathen Learning (as the VVritings of *Homer* and *Heſiod*) are in Verſe. And (long before either) *Jacob's Bleſſing of his twelve Sons*, Gen. 49. 13 is purely Poetical: Though not according to thoſe meaſures (as is neither that of *Job*) that were afterward in uſe. So is that *Parable* of *Balaam*, Numb. 23. and 24. and the *Song of Moſes*, Deut. 32. and his *Bleſſing*, Deut. 33. and many other places.

And, that Learning was (at that time) cultivated in *Egypt*; ſeems evident from that of *Act.* 7. 22. that *Moſes was Learned in all the Wiſdom of the Egyptians.* And no doubt but it was ſo, much earlier, in the Family of *Shem*, and his Poſterity, to *Abraham.*

It remains (of *Job*) to inquire; VVho he was; Where he lived; and, At what time. All which, if ſingly conſidered, it would be hard to diſcover; but, upon a joint inquiry, they give light each to other.

His Name *Job*, we do not any where meet with in Scripture, but in this Book, or (what doth manifeſtly refer to it) *Ezek.* 14. 14, 20. (*Though Noah, Daniel and Job*, &c.) and *Jam.* 5. 11 (*Ye have heard of the Patience of Job.*) Except onely *Job the Son of Iſſachar*, Gen. 46. 13. who could not be the ſame with this (being one of thoſe who went down with *Jacob* into *Egypt*) though poſſibly (if younger) his Name might be borrowed from this; (for even in thoſe days, I preſume, it was uſual to borrow Names for their Children, from ſome other of the Kindred, or ſome Perſon otherwiſe Eminent,

Whence

Whence it is that, in the ſame Kindred, we oft find divers of the ſame Name.) So that the Name alone who can give us but little farther light, who he was, or how related.

His additional Character; That *he was a perfect and upright Man, one who feared God and eſchewed evil,* (Job 1. 1.) with the Piety (throughout the whole Story) of himſelf and his Friends: Gives us reaſon to conclude, that he was at leaſt one of *Shem*'s Poſterity; amongſt whom Religion and the True Worſhip of God was preſerved.

He dwelled ('tis ſaid, *Job* 1. 1, 3.) *in the Land of Uz*; and was *the greateſt of all the Men of the Eaſt,* (or *Sons of the Eaſt.*) VVhich gives us reaſon to judge, that his Habitation was *Eaſtward*, at leaſt from *Canaan:* For ſuch commonly are meant by *Children of the Eaſt*; as *Gen.* 29. 1. *Numb.* 23. 7. *Judg.* 6. 3, 33. *Judg.* 7. 12. *Judg.* 8. 10. 1 *King.* 4. 30. *Iſai.* 2. 6. *Iſa.* 11. 14. *Iſai.* 41. 2. *Iſai* 46. 11. *Jer.* 49. 28. *Ezek.* 25. 4, 10. *Matt.* 2. 1, 2, 9.

But, in what part of that Eaſtern Countrey this *Land of Uz* might ſtand; we are yet farther to inquire. And I think it moſt likely to have been about the lower part of *Syria*, or the upper part of *Arabia Deſerta*, or in the Confines of both, and not far from the Country of *Edom.* And thereabout we find him placed in *Adricomius*'s Map of the *Holy Land.* Not far from it, I gueſs to have been that *Salem*, whereof *Melchizedeck* was King; who was (in likelyhood) the ſame with *Shem.*

And it agrees well with the Piety of both, that two ſuch great Men (though ſomewhat different in time) ſhould be ſeated not far aſunder. The VVorſhip of the True God continuing (it ſeems) thereabouts, and being then propagated, for ſome time, while there was ſo great a ſcarcity thereof in the reſt of the World.

This ſuits very well with the Incurſions of the *Chalde-*

ans on the one ſide, and the *Sabeans* on the other; *Job.* 1. 15, 17.

And, as to the Name *Uz*, we find three of that Name mentioned. *Uz the Son of Aram, and Grandchild of Shem*, Gen. 10. 23. 1 *Chron.* 1. 17. And *Uz*, or *Huz*, the Son of *Nahor*, *Abraham*'s Brother, *Gen.* 22. 21. And *Uz the Son of Diſhan, the Son of Seir, the Horite*, Gen. 36. 20, 21, 28. 1 *Chron.* 1. 38, 42. VVhich of theſe three gave Name to *the Land of Uz*, is not certain; but I rather think it to be *Uz, the Son of Shem.*

Though even Mount *Seir*, in the Land of *Edom*, be not far from thence; which, after the *Horites* (who took Name, it ſeems, from *Hori*, the Grandſon of *Seir*, Gen. 36. 20, 23, 30. 1 *Chron.* 1. 39, 42. unleſs poſſibly ſome of their Anceſtors might alſo be ſo called;) was inhabited by *Eſau* and his Poſterity (*Gen.* 36. 8, 9. *Joſh.* 24. 4.) VVhich ſeems to be favoured by that of Lam. 4. 21. *O Daughter of Edom, which dwelleſt in the Land of Uz, the Cup alſo ſhall paſs through unto thee.* But in *Jer.* 25. (which ſeems to be ſpoken of the ſame *Cup of God's Fury*, which *Jeremiah* was to *take at the Lord's hand, and make all the Nations to drink*, Verſ. 15, 17.) *all the mingled People, and all the Kings of the Land of Uz*, Verſ. 20. are diſtinguiſhed from *Edom and Moab and Ammon*, Verſ. 21. And if *Tidal King of the Nations*, Gen. 14. 1, 9. be meant of the ſame with theſe *mingled People*, Verſ. 20. or the *mingled People that dwelt in the Deſert*, Verſ. 24. (as ſeems likely enough) it agrees well enough with that Situation of the Land of *Uz* which we have aſſigned.

And as he was an Inhabitant *in the Land of Uz*; ſo, it's likely, he was alſo of *the Poſterity of Uz*, the Son of *Aram*, the Son of *Shem*; and therefore an Inhabitant of *Aram*, (that is, *Syria*) or at leaſt adjoyning to ſome part thereof. For it is not likely that *Aram* would ſend his Son

Son *Uz*, very far from himſelf; the World being then very little Inhabited.

His Four Friends that came to viſit him, and comfort him in his Affliction, give farther Evidence, that he muſt be ſituate hereabouts.

Three of them, though from ſeveral places, yet (by appointment) came all together, Job 2.11. *Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite.*

The firſt of theſe, *Eliphaz*, was (it ſeems) an *Edomite*, of the Country of *Teman*, which took its Name from *Teman*, the Son of *Eliphaz*, the Son of *Eſau*, Gen. 36. 10, 11. 1 *Chron.* 1. 35, 36. which is agreed to be a part of the *Edomites* Countrey, bordering upon *Arabia Deſerta.*

Which *Eliphaz*, I do not take to be the ſame with *Eliphaz the Father of Teman*; but rather ſome Son, or Grandchild of that *Teman*, who had the ſame Name with his Anceſtor *Eliphaz.*

For though ſometimes the Father may ſeem to take denomination from the Son, or ſome other of his Poſterity; as *Hamor* the *Shechemite* from his Son *Shechem*, or the City called by his Son's Name, *Gen.* 33. 19. *Act.* 7. 16. And *Seir the Horite*, from his Grandſon *Hori*, *Gen.* 36. 20, 22, 29, 30. 1 *Chron.* 1. 38, 39. So, *Deut.* 26. 5. *a Syrian* (or *Aramite*) *was my Father*, &c. though not deſcended from *Aram*, but from his Brother *Arphaxad*, Gen 10. 22. So *Bethuel the Syrian*, Gen. 25. 20. and *Laban* the Son of *Bethuel* the *Syrian*, Gen. 28. 5. and *Laban the Syrian*, Gen 31. 20, 24. though not deſcended from *Aram*, but becauſe Inhabitants of *Padan-Aram*, or *Aram Naharaim*, that is *Meſopotamia.* Which, though then Inhabited by other People, had taken its Name from that *Aram*; if not from *Aram the Son of Kemuel, the Son of Nahor*, Gen. 22. 20, 21. And *Terah* is ſaid to have dwelt in *Ur of the Chaldees* (*Chaſdim*) Gen. 11. 28, 31.

or

or, *the Land of the Chaldeans*, Act. 7. 4. which seems to take its Name *Chasdim*, from *Chesed*, a Grandchild of his, the Son of *Nahor*, Gen. 22. 20, 22.

Yet it is more likely, that *Eliphaz the Temanite* should be a *Son* (or Grandchild) of *Teman*, than the *Father of Teman*.

Bildad the Shuhite seems (for like reason) to be descended from *Shuah*, one of the Sons of *Abraham* by *Keturah*, Gen. 25. 1, 2. 1 *Chron.* 1. 32. who were situate in the upper part of *Arabia*, near the Land of the *Edomites*.

And *Zophar the Naamathite*, was (in likelihood) not far from either of them. All Neighbours (to the Southward) of that place, where we suppose this Land of *Uz* to be.

The Fourth was *Elihu*; of whom we have not any where else any farther account than in this Book of *Job*.

Some others we meet with of the same Name; As *Elihu the Ephrathite, Grandfather to Elkanah the Father of Samuel*, 1 Sam. 1. 1. And *Elihu a Manassite, who came in to David's assistance, when he went to Ziklag*, 1 *Chr.* 12. 20. And *Elihu a Korhite, Grandson of Obed-Edom*, 1 Chron. 26. 7. And *Elihu a Brother of David*, 1 Chr. 27. 18. But none of these can be that *Elihu* of whom we are here inquiring.

We have him thus described, *Elihu the Son of Barachel the Buzite, of the Kindred of Ram*, Job 32. 2, 6.

Who this *Ram* was, we cannot tell. Surely not *Ram the Son of Ezron, and Brother of Jerahmeel*, Ruth 4. 19. 1 Chron. 2. 9, 10. (called *Aram*, Mat 1. 3.) Nor *Ram the Son of Jerahmeel*, 1 Chron. 2. 25, 27. For these must be a great deal later.

Nor do we any where else meet with *Barachel*.

So that what light we have toward it, must be from his

his Title, *the Buzite.* Which may direct us, not to *Buzi the Father of Ezekiel*, Ezek. 1. 3. Nor to *Buz the Gadite*, 1 Chron. 5. 14. But rather to *Buz the Son of Nahor*, Gen. 22. 21. And if, as the other *Ram*, is called *Aram*, Mat. 1. 3. So this *Ram* be the same with that *Aram*, Gen. 22. 21; he may well be said to be *of the Kindred of Ram.* For so we find *Nahor's* Children there reckoned up, *Hus his first-born, and Buz his Brother, and Kemuel the Father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel: And Bethuel begat Rebekah*, &c. And of his Posterity seems to be meant what we have, *Jer.* 25. 23, 24. Where, amongst the Nations to whom the Cup was to pass, are mentioned, *Dedan, and Tema, and Buz, and all in the utmost corners, and all the Kings of Arabia, and all the Kings of the mingled people which dwell in the desert*, &c.

From this *Buz* therefore, *the Son of Nahor and Brother of Kemuel the Father of Aram*, is most likely to be descended our *Elihu the Buzite, of the Kindred of Ram.* And therefore his habitation to be either in some part of *Mesopotamia*; where we find *the City of Nahor*, Gen. 24. 10. VVhich City of *Nahor*, I will not determine, whether it were *Ur of the Chaldees*, where *Nahor* was born, and sometime dwelt, *Gen.* 11. 28, 31. *Act.* 7. 2. and which took its Name *Chasdim* from *Chesid*, one of the Sons of *Nahor*, Gen. 22. 22. who therefore seems to be there seated: Or, the City of *Haran*, which was also in *Mesopotamia*, and seems to have taken its Name from *Haran*, *Nahor's* Brother: And perhaps *Nahor* might come thither with *Terah* and *Abraham*, and *Lot his Brother Haran's Son*, Gen. 11. 31. though his coming thither be not there mentioned, because he went no farther with them; but stay'd there, when *Abraham* went onward to *Canaan.*

And in this *City of Nahor*, (whatever it was) we here

here find *Bethuel*, another of *Nahor's* Sons; with *Laban* and *Rebekah*, *Bethuel's* Son and Daughter; *Gen.* 24. 24, 50. But the ſame *Laban* we find afterward in *Haran*, in *Padan-Aram*, Gen. 28. 2, 5, 6, 7. Gen. 29. 4, 5, 10.

Yet are we not ſure that *Nahor* and *Bethuel* dwelt here; but *Laban* onely: who might, in the mean time, (if the City of *Nahor* were *Ur*) remove to *Haran*.

For, though, *Gen.* 28. 2. *Iſaac* bids *Jacob*, to go to *Padan-Aram to the Houſe of Bethuel his Mothers Father, and take a Wife from thence of the Daughters of Laban, his Mothers Brother:* yet by *the Houſe of Bethuel*, may be there meant, *the Family of Bethuel*, (whoſe Son *Laban* was) though not dwelling in the ſame Town with *Laban*.

So that the whole Family of *Nahor*, or a great part of it, were ſeated in *Meſopotamia*; which poſſibly had the Name of *Padan-Aram* (if that were the Name of the whole, and not onely that part of it wherein *Haran* ſtood,) or *Aram-Naharaim* (*Syria interfluvialis*, or *bifluvialis*) from *Aram*, *Nahor's* Grandchild by *Kemuel*; rather than from *Aram* the Son of *Shem*; from whom yet the other *Syria* might take its Name, as *Syria* of *Damaſcus*, and *Syria Zobah*, and of *Beth-rehob*, and of *Maacha*, 2 Sam. 8. 5, 6. 1 Chron. 18. 3, 5, 6. Pſal. 60. *Title*. 2 Sam. 10. 6, 8, 19. 1 Chron. 19. 6, 7, 19. And amongſt the reſt, *Buz* might have his Seat alſo ſomewhere in *Meſopotamia*. (And perhaps *Huz* or *Uz* his Brother.)

Or, if not in *Meſopotamia*; yet (as I rather think) in ſome other place near adjoyning, in the other *Syria*, Southward from *Meſopotamia*, but to the North of *the Land of Uz*, *Job's* Country.

And this may be the reaſon, why *Elihu* is not mentioned as coming in company with the other three: who were Southward from *Job*; and, as Neighbours to one another,

another, did, by appointment, come together: but *Elihu* is mentioned alone by himself, as coming (perhaps) at another time, as well as from another Coast.

And 'tis possible that this *Land of Uz* might take its Name from *Huz*, another Son of *Nahor*, and Brother to *Buz*, (and not from *Uz* above mentioned,) and he will then be, not onely a Neighbour of *Job*; but of his near Kindred. But I rather think it to be from *Uz* the Son of *Aram*.

Now these Four Friends of *Job*, of several Families, and from several Countreys, (though not far distant from one another,) do, by the great Piety, through their whole Discourse, appear to be (as well as *Job*) Worshippers of the True God, and of the True Religion; as were those also in *Mesopotamia*, (though, it seems, somewhat of Superstition had there crept in amongst them.)

Which shews, that the True Religion, and Worship of God, was not so narrowly confined to *Abraham*'s Family, but that it was imbraced by divers others. And that Piety and good Education in his Family, was not presently extinct, or confined onely to *Isaac* and *Israel*; but did continue, in some good measure, even in the other branches of it, as *Esau* and *Ishmael*, and the Posterity of *Keturah*. Though we have not much of it left upon Record; the History of those times being so very short, and almost confined to the direct Line of *Abraham*, *Isaac*, and *Jacob*; and, then, to the Jewish Church.

And it is the less unlikely if *Shem* himself, the most Antient of the Patriarchs, were (under the Name of *Melchizedeck*) seated amongst them, in the midst of them, and but lately dead. Whose Life and Doctrine could not but much influence those round about him, that owned the Worship of the True God.

But, amongst these Friends of *Job*, though all good Men, we find this considerable difference in their Discourse.

The Three First, made it their business to convince *Job*, as Guilty of some great Sin, more than ordinary; or at least of some deep Hypocrisie; as without which God would not have afflicted him so severely.

Against whom, *Job* doth sufficiently defend himself; even so far, as to intimate some hard thoughts of God; as using him too severely.

But *Elihu* (*Chap.* 32, &c.) not pleased with the Discourse on either side; takes a middle way: taking *Job*'s part against his Friends, thus far, That he was not, for these sufferings, to be condemned as a Wicked Man; and was therein too severely censured by his Friends: But, on the other side, though he would allow of *Job*'s Integrity, yet he would not allow him to Complain of God as Cruel or Severe. Which he argues, from the consideration of the great Distance between God and Man; from God's Majesty, Power, and Soveraignty; and Man's Meanness and Inconsiderableness if compared with God. Who therefore may do what he sees fit, without controll, or being accountable for what he doth: To which therefore it becomes Man to Submit without Murmuring.

And God, as the great Moderator of the whole Dispute, (*Chap.* 38, &c.) pursues the same arguments that *Elihu* had done; Convinceth *Job* of the Justness thereof; but blameth his Three Friends as Censuring him too severely; and Directs them to make application to *Job* to Sacrifice and Intercede for them. Which God accepteth; and (in recompence of his Patience) repaireth *Job*'s losses, restoring to him the double of what had been taken from him.

It remains yet to inquire, About what time it was that this happened.

Now

Now if this *Bildad the Shuhite* were of the Posterity of *Shuah*, a Son of *Abraham* by *Keturah*; then must he be much younger than *Isaac*.

For *Sanah* lived 37 years after the birth of *Isaac*, living in all 127 years, *Gen.* 23. 1. and was 90 years old when *Isaac* was born, and *Abraham* 100, *Gen.* 17. 17. *Gen.* 21. 5. And *Shuah* is reckoned as the youngest of six Sons by *Keturah*. So that we may reckon *Shuah* to be about the Age of *Jacob* and *Esau*; and therefore his Posterity, the *Shuhites*, yet later.

Again, *Jacob* and *Esau* being both of an age; we may reasonably suppose *Esau*'s eldest Son *Eliphaz* (*Gen.* 36. 4, 15.) to be born about the time that *Jacob* went to *Padan-Aram*, (for *Esau* was then Married, and was 40 years old, as appears, *Gen.* 26. 34. *Gen.* 27. 46.) and therefore about 90 years before *Jacob* went down into *Egypt* (for *Jacob* was then 130 years old, *Gen.* 47. 9.) and about 8 or 10 years older than *Reuben*. And therefore *Teman* (the eldest Son of *Eliphaz*, *Gen.* 36. 11. about the Age of *Reuben*'s eldest Son. And therefore *Eliphaz the Temanite*, (if but the Son of *Teman*, not the Grandson, or later,) could not well be born much before *Jacob*'s going into *Egypt*: But if he were, as is more likely, not the Son, (for then he would rather have been called, *Eliphaz, the Son of Teman*, then *Eliphaz the Temanite*,) but the Grandson of *Teman*, he must have been born yet later than *Jacob*'s going into *Egypt*, (and yet later, if one of his later Progeny.) And he was of good age, when this happened: and much older than *Elihu* (as appears, *Job* 32. 6.) who yet was himself (as his Discourse shews him) not a very young Man. So that this must needs happen a good while after the *Israelites* going down into *Egypt* with *Jacob*.

But it must yet be (in all likelyhood) before their coming out of *Egypt* with *Moses*. For such reasons as these.

If it had been after the setling of the Jewish VVorship in the Land of *Canaan*; it is very likely that *Job*, so devout a VVorshipper of the True God, and so near to them, would have joined himself to the Jewish Church, and served God according to the VVorship that God had then appointed and settled.

For, though I do not know, that the Ceremonial Law given to the *Jews*, by the hand of *Moses*, was necessarily obligatory to all other Nations; but that they might worship the True God without being obliged to become Proselytes to the Jewish Church: Yet, the VVill of God being there more fully and clearly revealed than any where else, 'tis very likely, if then so near, they would either associate with them, or at least hold correspondence with them; (as well as *Jethro* the *Midianite*; Exod. 18.) Of which we should have some account in the Jewish Story.

So that what remainders of Piety and the VVorship of God, were amongst the *Uzites*, and *Buzites*, and *Temanites*, and *Shuhites*, and *Naamathites*, in *Job's* time; seems to have been much extinguished, if not wholly, by that time the *Israelites* came into *Canaan*. VVhich yet must have been a good while after the time of this Story; for *Job* had, after this, Ten Children, and lived himself till 140 years old, (if not 140 years after this time,) *Job* 42. 13, 16.

Or, if it were but while the *Israelites* were in the *Wilderness* (before) they came into *Canaan*;) yet, even then, the great things done in *Egypt*, their passing through the Red-Sea, the delivery of the Law on Mount *Sinai* (soon after their coming out of *Egypt*,) and

and other ſignal accidents that happened in the Wilderneſs, (and ſome of them not far from their own Coaſts) muſt needs have come to the knowledge of *Job* if he had been then living.

But, as we have no mention of *Job*, (or his Country) in the Hiſtory of the *Iſraelites* in the Wilderneſs: ſo neither is there any intimation of any of thoſe things which there happened in the Book of *Job*: Though yet they were very proper to have been there diſcourſed of, if they had been things then paſt, and known to them.

For the Sufferings of the *Iſraelites* in *Egypt*; and God's delivering them from thence at the appointed Time, according to the Promiſe made to *Abraham*; and his Puniſhing the *Egyptians*, and *bringing out Iſrael with a high hand*; his dividing the *Red Sea*; his delivering the Law in Mount *Sinai*; and all his Miracles in *Egypt* and in the Wilderneſs: were proper Topicks, for ſetting forth the Sufferings of the Righteous; the Truth, and Juſtice of God, (in Relieving the Righteous and Puniſhing the Wicked;) his Might, Majeſty, and Soveraignty; with other points variouſly diſcourſed of in that Diſpute between *Job* and his Friends; in *Elihu*'s interpoſition as Moderator; and God's final Determination of the whole.

The total Silence therefore of all theſe matters in the whole Diſcourſe; is ſufficient inducement to believe, that thoſe things were not yet paſſed; and therefore that this Story of *Job* happened, (though not till a good while after their Going into *Egypt*, yet) before the *Iſraelites* Coming *out* of *Egypt*; and even about the middle-time of their being there.

Of which time, the Hiſtory in *Moſes* is ſo very ſhort; and the Opportunity of the *Iſraelites* Converſing with other Nations (by reaſon of their Bondage) ſo very lit-

tle:

tle: that we need not wonder, that, in their History there is no mention of *Job*; nor of them, in that of *Job*.

If it be objected; That, in all the Discourses concerning the Might, and Majesty of God; and his Great and Powerful Works of Providence; (in the large Discourses to that purpose, of *Elihu* and God himself, in the Eleven last Chapters of the Book of *Job*,) there is no mention of the *Ebbing and Flowing of the Sea*; (a thing as great and wonderful, as what is said of the Clouds, Rain, Snow, Hail, Thunder, Cold, Frost, Wind, or some of them, and many other things there mentioned:) And that therefore we need the less wonder at the omission of some other things which we might think to have been proper for that Discourse, though they had been then known.

This Objection (I say) lies equally against all the rest of the Holy Scripture, as against this of the Book of *Job*. For we have no notice taken of the Seas Ebbing and Flowing any where (that I have yet observed) in the Bible. Which to us (amongst whom the thing is so notorious, and very considerable) may seem somewhat strange; that it should no where be taken notice of.

But, if we consider the Scene where all, or most of the Scripture History is laid; the wonder will cease.

For the Scripture Story (mostly) concerns, what happened either in the Countries beyond the Land of *Canaan* (as *Babylon*, *Assyria*, *Mesopotamia*, *Chaldea*, &c.) where there comes no Sea at all, (and therefore no occasion of observing the Tides;) or else *Egypt*, *Canaan*, and the Neighbour Countries bordering upon the *Mediterranean* Sea. And the *Great Sea*, which in Scripture is often mentioned, is no other than the *Mediterranean*; and not what we commonly call the Great *Ocean*.

Now on all those Coasts of the Mediterranean Sea (as our

our Merchants and Seamen who Trade to *Alexandria*, *Scanderoon*, *Constantinople*, and other places thereabouts, inform us) there is little or no appearance of any Tides at all. Which is the reason why (in Scripture) though there be frequent mention of the *Sands* of the Sea, the *Waves* of the Sea, the *Roaring* of the Sea, &c; yet no mention of the *Tides*, or the Seas Ebbing and Flowing: Because, in those parts of the Mediterranean, there is either none at all, or scarce any observable; and much less in the *Dead Sea*, the *Sea of Tiberias*, &c. (which be rather *Lakes* than Seas,) or even in the *Red Sea*.

And, accordingly, In our conjectures to be made of the *Reem* (which we translate the *Unicorn*) the *Leviathan*, *Behemoth*, and the like, mentioned in the Scriptures; we are to consider, not so much what is to be found in *other* parts of the World, as what of that kind is to be found in *those* parts, where they lived who discourse of them, or which they are likely to be acquainted with.

So that, upon the whole matter, I Judge, *Job*, to have been of the Posterity of *Uz*, *the Son of Aram*, *the Son of Shem*, (if not of *Huz the Son of Nahor*:) And that his habitation, *in the Land of Uz*, was Eastward from *Canaan*, about the confines of *Arabia*, *Edom* and *Syria*; not far from that *Salem* where *Melchizedeck* was King; And the time of his *Story*, (or that part of his Life, wherein his Sufferings were, to be about the middle-time of the *Israelites* abode in *Egypt*. Which abode of theirs there (from the time of *Jacob's* going down to his Son *Joseph*, till their coming out thence with *Moses*,) I take to have been 210 years. For from the Promise made to *Abraham*, when he was Seventy years old (not 75) in *Ur of the Chaldees*, (not in *Haran*, *Gen.* 12. 1. *Act.* 7. 3. to the Birth of *Isaac* (when *Abraham* was 100 years old, *Gen.* 21. 5.) was 30 years: and from thence to their coming out of *Egypt*, (when

(when the *Children* of *Abraham* ſhould have been ſtrangers 400 years, *Gen.* 15. 13. Act. 7. 6.) muſt be 400 years more; that is, in all, 430 years, *Exod.* 12. 40, 41. *Gal.* 3. 20. Of which 400 years, 60 were paſſed at the Birth of *Jacob* and *Eſau*, *Gen.* 25. 26. And 130 more from thence to *Jacob*'s going down to *Egypt*, Gen. 46. 6. that is, in all 190. So that their abode in *Egypt* was 210. Of which, if we allow till the death of *Joſeph* (who lived to be 110 years old) and what after happened till *a new King aroſe, who knew not Joſeph*, (Exod. 1. 8.) an Hundred years, or thereabout; the remaining time, wherein they were in hard Servitude, will be about 110 years. And about the beginning of this Servitude, (that is, about the middle time of their abode in *Egypt*,) we may reaſonably judge the Sufferings of *Job* to have happened.

A

DISCOURSE

CONCERNING THE

Titles of Psalms.

June 18. 1685.

THE *Book of Psalms*, is commonly called by the Name of *The Psalms of David.*

But this is not so to be understood, as if *David* were the Penman of all and every one of them: But, that the greatest part of them (though not all) were penned by him; and, he the most eminent of those who penned them.

Some of them, 'tis manifest by the matter of them, were penned long after his time.

As *Psalm* 137. *By the Waters of Babylon, we sate down and wept, when we remembred Zion*, Vers. 1. *We hanged up our Harps upon the Willows in the midst thereof*, Vers. 2. *They that carried us away Captive required of us a Song, saying, Sing us one of the Songs of Zion*, Vers. 3. *How shall we sing the Lord's Song in a strange land*, Vers. 4. *Remember, O Lord, the children of Edom, in*

the day of Jerusalem, who said, Raze it, raze it, even to the Foundation thereof, Vers. 7. *O Daughter of Babylon, worthy to be destroyed; happy shall he be that rewardeth thee, as thou hast served us*, Vers 8. And the whole tenour of it, shews, that it must needs be written in or after the *Babylonish* Captivity. And it would be too hard to conjecture (and without any likelihood of reason,) that *David* should, by way of Prophesie, point out all the Punctilio's there mentioned, and speak of them as of things past.

And *Psal.* 79. (though it bear the Title of *Asaph*) must needs be later than his or *David*'s time. *O God, the Heathen are come into thine Inheritance, thy Holy Temple have they defiled, they have laid Jerusalem on heaps*, Vers. 1. *The dead Bodies of thy Servants have they given to be Meat to the Fowls of the Heaven, the Flesh of thy Servants to the Beasts of the Earth*, Vers. 2. *Their Blood have they shed as water round about Jerusalem, and there was none to bury them*, Vers. 3. *We are become a Reproach to our Neighbours, a scorn and derision to those that are round about us*, Vers. 4. *They have devoured Jacob, and laid waste his dwelling-place*, Vers 7. And much more to the same purpose. Which must needs be Written after *David*'s time. For, then, the *Temple* was not built; much less destroyed, and *Jerusalem* laid on heaps.

And, though *the Temple* may, sometimes, be put (Poetically) for the Tabernacle or Sanctuary; as *Psal.* 5. 7. *Psal.* 11. 4. *Psal.* 29. 9. *Psal.* 65. 4. *Psal.* 68. 29. *Psal.* 138. 2. (which are said to be *Psalms of David.*) And perhaps, 2 *Sam.* 22. 7. *Psal.* 18. 6. (if these latter be not rather meant of *Heaven*, as the like is, *Psal.* 33. 13, 14. *Psal.* 102. 19. 2 *Chron.* 30. 27.) And, even out of Poetry, 1 *Sam.* 1. 9. 1 *Sam.* 3. 3. (as is *the House of God*, or *of the Lord*, Judg. 18. 31. *Judg.* 19. 18. 1 *Sam.* 1. 24. and oft elsewhere.)

Yet

Yet that, of *the Heathens coming into his Inheritance, Defiling the Temple, and laying Jerusalem upon Heaps*, &c. must needs be spoken of some later time; and, most likely, of the *Babylonish* Captivity; when the Temple and the City were Destroyed.

So *Psal.* 74. (which bears the Title of *Asaph* also) *O God, Why hast thou cast us off for ever? Why doth thine Anger smoke against the Sheep of thy Pasture?* verse 1. *Remember thy Congregation which thou hast purchased of old; the [illegible] of thine Inheritance which thou hast redeemed, this Mount Zion wherein thou hast dwelt*, verse 2. *Lift up thy feet unto the perpetual desolations; even all that the Enemy hath done wickedly in the Sanctuary*, verse 3. *Thine Enemies roar in the midst of thy Congregations; they set up their Ensigns for Signs*, v. 4. *They break down the Carved Work thereof at once, with Axes and Hammers*, verse 6. *They have cast Fire into thy Sanctuary; they have defiled the Dwelling-place of thy Name to the Ground*, verse 7. with much more of like nature. Which things had not happened in *David*'s days, nor a great while after.

And, *Psal.* 80. (a Psalm of *Asaph* also) speaks much the same Language; *O Lord, how long wilt thou be angry against the Prayer of thy People?* verse 4. *Thou feedest them with the Bread of Tears, and givest them Tears to drink in great measure*, verse 5. *Thou makest us a strife unto our Neighbours; and our Enemies laugh amongst themselves*, verse 6. *Thou broughtest a Vine out of Egypt; thou hast cast out the Heathen, and planted it*, &c. verse 9. *Why hast thou broken down her Hedges, so that all they which pass by the way do pluck her?* verse 12. *The Boar out of the Wood doth waste it, and the Wild Beast of the field doth devour it?* v. 13. *It is burned with fire, it is cut down*, &c. *v.* 16. All which, speak a greater calamity, than any that happened in *David*'s time.

And 'tis not unlikely that these Psalms might be Penned by *Jeremiah*, And the Stile of them agrees well enough with that of the *Lamentations*. And many passages are much alike in both. See also *Psal.* 79. 6, 7. with *Jer.* 10. 25. Where we have almost the same words.

The like may be said of *Psal.* 83. (a Psalm of *Asaph* also.) *Keep not thou silence, O God,* &c. *ver.* 1. *For lo thine enemies make a tumult, and they that hate thee have lifted up the head,* vers. 2. *They have said, Come let us cast them off from being a Nation, that the Name of Israel may be no more in remembrance,* vers. 4. *They have consulted together with one consent, they are confederate against thee,* vers. 5. *The Tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarens,* vers. 6. *Gebal, and Ammon, and Amalek, the Philistines, with the Inhabitants of Tyre,* v. 7. *Assur also is joined with them; they have holpen the children of Lot,* vers. 8. *Who said, Let us take to our selves the Houses of God in possession,* vers. 12. Which, though they do not so fully express the Babylonish Captivity, as those before mentioned; speaking rather of the Plots and Designs of their Enemies, than the effectual Execution:) yet they say much more than what we find occasion for, in the History of *David*'s time: And seem rather to refer to the times of *Jehoshaphat*, mentioned 2 *Chr.* 20. where, at *vers.* 1, 2, 10, 22, 23, we have *Moab*, and *Ammon*, and those of *Mount Seir*, and others; ingaged against *Jehoshaphat*; but defeated.

And many other passages there are, up and down in the Psalms, which do not seem to agree to the times of *David*.

Again, some of the Psalms, we find, Intituled to some other persons, who may therefore (at best, as to some of them) be justly thought the Authors of them.

As *Psal.* 90. *A Prayer of Moses the Man of God.*

And *Psal.* 88. *Maschil of Heman the Ezrahite.*

And

And *Pſal.* 89. *Maſchil of Ethan the Ezrahite.*

And, I think, we may ſafely aſcribe them to the Perſons whoſe Name they bear. Where I know not but *Ezrahite* may be the ſame with *Zarhite*; or a Son of *Zerah.* For ſo we find, 1 *Chron.* 2. 6. *The Sons of Zerah, Zimri, and Ethan, and Heman, and Calcol, and Dara:* which ſeem to be the ſame with thoſe, 1 *King.* 4. 31. where *Solomon* is ſaid to be *Wiſer than all Men; than Ethan the Ezrahite, and Heman, and Darda:* (But why they are here called *the Sons of Mahol*, I do not know; unleſs, perhaps, we are to underſtand it for, *And the Sons of Mahol.*) Whence we may well judge them to be Great Men for Wiſdom, and Prophets, or Divinely inſpired. And then theſe three Pſalms, 88, and 89, and 90, come well together, as Written all of them by thoſe Antienter than *David.* But the Contents ſeem not to favour it: eſpecially that of *Pſal.* 89. Some others are more doubtfull.

As *Pſalm* 72. A Pſalm *of* (or *for Solomon.* For *Li'ſhlomoh*, may indifferently be rendered by *of*, *for*, or *to Solomon*, as the ſenſe may require. And might (as to the Title alone) ſeem as fairly to import, *a Pſalm of Solomon*; as *le David, a Pſalm of David.* And the matter of it ſeems, moſtly, to concern *Solomon*, and his peaceable Reign.

That which makes the greateſt queſtion of it, is, the Poſt-ſcript, at the end, *The Prayers of David the Son of Jeſſe are ended.* Which (whether it relate ſingly to this Pſalm, or to this with ſome other foregoing) ſeems rather to intimate, that it was penned by *David*, on the account of *Solomon*, (and upon the proſpect of his proſperous and peaceable Reign,) than, by *Solomon* himſelf. The rather, becauſe of what we have, Verſ. 1. *Give the King thy Judgments, O God; and thy righteouſneſs unto the Kings Son.* Which yet (were it not for the other conſideration)

sideration) might suit well enough with the Poetical manner of saying the same thing (by way of Repetition) in different words; designing *Solomon*, by the double Title of *the King*, and *the King's Son*; as being both the one and the other.

And *Psalm* 127. *A Song of degrees, of* (or *for Solomon.* And it may seem, from Vers. 1. (*Except the Lord build the House, they labour in vain that build it: Except the Lord keep the City, the Watchman waketh but in vain*) to be penned, upon occasion of building either *the Temple*, or else of *Solomon's House:* And then (whether Penned by *Solomon*, or by some other for him) it will be later than *David'* time.

And *Psal.* 45. (though the Title say nothing of the Writer) seems (by the matter of it) to be Penned either by *Solomon* himself, or some other for him; upon occasion of his Marrying with *Pharaoh's* Daughter.

And that *Solomon* himself (beside his other Books) Wrote many Psalms or Songs, we are expressly told, 1 *King.* 4. 31, 32. Where he is preferred, expressly, to *Ethan the Ezrahite, and Heman*, and others, eminent for Wisdom.

Divers others bear the Title of *A Psalm of Asaph*, or *for Asaph.* As *Psal.* 50. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. Some of which, though not all, seem to me to be penned by *Asaph.*

I say, *Not all.* For, though *le-Asaph* may as well import (if nothing appear to the contrary) a Psalm of *Asaph*, or *Penned by Asaph*; as *le-David*, a Psalm *of David*, or *Penned by David:* Yet some reasons there are to think, they were not all Penned by him.

For, the matter of some of them, seems to concern a time much later than *Asaph*, (who was contemporary with *David*, and by him *set over the Service of Song*, 1 *Chron.* 6. 31, 39. 1 *Chr.* 25. 1, 6.) As was before-noted, of *Psal.* 74. 79. 80. 83.

In

In all which, (and in how many more, I know not,) by *a Psalm of Asaph*, or *one of Asaph's Psalms*, I suppose no more to be intended, but a Psalm *committed* to *Asaph*, or Recommended to his care and inspection (as, to set it to Musick, or see to the due singing of it, or the like;) and not that himself was the Author of all of them.

And, by *Asaph*, is to be understood, *Asaph and his Brethren*, (as 1 *Chron.* 16. 7.) or *Asaph and his Sons*, or *the Sons of Asaph*, (as 1 *Chron.* 25. 1, 2, 9. 2 *Chron.* 29. 14. 2 *Chron.* 29. 13. *Ezr.* 2. 41. *Ezr.* 3. 10. *Neh.* 7. 44. *Neh.* 11. 17, 22.) meaning thereby, that Order of Singers, which was assigned to *Asaph*, and took its Denomination from him.

Wherein, that I be the better Understood, we are to consider, That *David*, upon removing the Ark from the House of *Obed-Edom*, to the City of *David*, and to the Tent or Tabernacle which he had there pitched or prepared for it, (2 *Sam.* 6. 7, 16, 17. 1 *Chron.* 15. 1, 3, 12, 25, 29 1 *Chron.* 16 1. 2 *Chron.* 1. 4.) appointed (amongst other Officers) Three Orders of Singers, to Minister before it; whom David *set over the Service of Song, in the House of the Lord, after that the Ark had rest*, 1 Chron 6. 31. That is, after the Ark was thus brought into the Tent or Tabernacle so prepared for it, in *Zion*, or the *City of David*, and seated there; from whence it was no more to be removed; but a Temple, there, Designed by *David*, and Erected by *Solomon*, for the Receit of it.

Wherein it was to Abide; and not (as before) be carried from place to place. As, first, up and down in the Wilderness; then, sometime in *Gilgal*; sometime in *Mispeh*; sometime in *Baal-Shemesh*; sometime in *Kiriath-Jearim*, or *Baale-Judah*; sometime in the House of *Obed-Edom*, and elsewhere, *Josh.* 4. 19. *Josh.* 5. 9, 10. *Josh.* 6. 6, 11. *Josh.* 7. 6. *Josh.* 9. 6. *Josh.* 10. 6, 15, 43. *Josh.* 14. 6.

14. 6. *Josh.* 18. 1, 9, 10. *Josh.* 19. 51. *Judg.* 18. 31. *Judg.* 20. 1, 27. 1 *Sam.* 4. 3. 1 *Sam.* 6. 12, 13, 14, 19, 21. 1 *Sam.* 7. 1, 2. 1 *Sam.* 10. 17. 2 *Sam.* 6. 2, 10, 11. 1 *Chron.* 13. 5, 6, 13, 14. And perhaps at *Nob*, and *Gibeon*, 1 *Sam.* 21. 1, 6. 1 *King.* 3. 4, 5. 2 *Chron.* 1. 3, 4, 5, 6.

Which place so appointed, is therefore called *his dwelling place*; and *the dwelling place of his Name*; and the *dwelling place of the Tabernacle of the Congregation*, Psal. 86. 2. *In Salem is his Tabernacle, and his dwelling place in Zion.* So *Psal.* 79. 7.

And these *Singers* thus appointed on that occasion, *did Minister before the dwelling place of the Tabernacle of the Congregation, with Singing*, (which I suppose be meant of this *Tent* or *Tabernacle* erected by *David*, rather than that which yet remained at *Gibeon*, 2 Chron. 1. 3.) *until* (or *before*) Solomon *had built the House of the Lord in Jerusalem*, (meaning *the Temple*,) *and then* (after the Temple was built) *they* (there) *waited on their Office, according to their Order*, 1 Chron. 6. 32. And that this (before the building of the Temple) is meant of this *Tent* so erected by *David* (not that at *Gibeon*) is evident from 1 *Chr.* 16. 4, 5, 37, 41, 42.

Three Orders there were of Singers thus appointed; the heads of which Orders were *Heman*, and *Asaph*, and *Ethan*; 1 Chron. 6. 33, 39, 44. Of which, *Heman* was to stand in the midst; *Asaph*, on his right-hand; and *Ethan* on the left; *vers.* 39, 44.

And it may perhaps be worth noting, that these Three Orders, were of the Three Families of the *Levites*, descended from the three Sons of *Levi*: which were, *Gershon*, *Kohath*, and *Merari*, (Gen. 46. 11. *Exod.* 6. 16. *Num.* 3. 17. *Num.* 26. 57. 1 *Chron.* 6. 1, 16.) Namely, *Heman* from *Kohath*, 1 *Chron.* 6. 33, 38. *Asaph* from *Gershon*, vers. 39. 43. and *Ethan* from *Merari*. vers. 44. 47.

The

The ſame Names, *Heman*, and *Aſaph*, and *Ethan*, we have again repeated, in the ſame order, 1 *Chron.* 15. 17. and again at *verſ.* 19.

For which we have, 1 *Chron.* 25. 1. *The Sons of Aſaph, and of Heman, and of Jeduthun*; which are alſo ſeverally mentioned at *Verſ.* 2, 3, 4. and again, all together at *Verſ.* 6.

Whether this *Jeduthun* were the ſame with *Ethan*, I cannot abſolutely ſay; or, whether (the order of *Ethan* coming, by ſome accident, to fail,) *Jeduthun* might ſucceed in his ſtead.

This *Jeduthun* ſeems to be the ſame with *Jeduthun the Father of Obed-Edom*, 1 *Chron.* 16. 38. And we find *Heman and Jeduthun* joyned together, ſomewhat early, 1 *Chr.* 16. 41, 42. and both with *Aſaph*, who was before mentioned at *verſ.* 37. all attending that great Solemnity at the firſt Setling of the *Ark* in the *City of David*, mentioned, *verſ.* 1. Which ſeems to be the firſt occaſion of appointing theſe Orders of Singers mentioned, 1 *Chron.* 6. 31. *when the Ark of God had reſt.* And this *Jeduthun*, 1 Chr. 26. 1. as well as that *Ethan*, 1 Chr. 6. 31, 44. and 1 *Chr.* 15. 16, 17. appointed by *David* to this Service, and as it ſhould ſeem (by comparing, 1 *Chron.* 15. 16, 17, with 1 *Chr.* 16. 37, 41, 42.) for the ſame Solemnity.

It is very likely therefore, that this *Jeduthun* is the ſame with *Ethan*. It being very frequent (we know) in Scripture, to call the ſame Perſons by *different Names*, or by the ſame Name *differently written*. And *Jeduthun* may well enough be but a compoſition of ſome other word with *Ethan*. As *Hoſhea* and *Jehoſhua*; *Salem* and *Jeruſalem*; *Coniah* and *Jeconiah*; with others in like manner.

Now theſe Three Orders, thus conſtituted by *David*, to Miniſter before the Ark thus ſeated: Continued in the Temple under *Solomon*; as appears, 1 *Chr.* 6. 32. 2 *Chr.*

8. 14, And a great while after, under *Hezekiah*, 2 *Chr.* 29. 13 14 where again we meet with *the Sons of Asaph, the Sons of Heman, and the Sons of* Jeduthun: and these, at *vers.* 25, 30. *Singing Praises to God, according to the Commandment of David.* And at least those of *the Sons of Asaph*, as late as the times of *Ezra* and *Nehemiah*, (*according to the Ordinances of David King of Israel,*) Ezra 2. 41. *Ezra* 3. 10. *Nehem.* 7. 44. *Neh.* 12. 35, 36. 45, 46. and of *Jeduthun*, *Neh.* 11. 17, 22. And of all three Orders (though not by the Name of Singers) we have mention amongst those, who (after the Captivity) were seated in *Jerusalem*; 1 *Chron.* 9. 1, 2. Namely *Mattania* of the Sons of *Asaph*; *Obadiah* of the Sons of Jeduthun, vers. 16. and *Shallum*, of the Sons of *Korah*, v. 19. Which last order, I take to be the same with that of *Heman*.

To these Orders of Singers, severally, were committed several Psalms or Songs, for them to take care of; (whether to set suteable Tunes to them, or how otherwise to see them duly Sung, we cannot particularly tell: as appears, from the first Constitution of them, 1 *Chron.* 16. 7. *on that day*, (when the Ark was first brought into the City of *David*,) *David delivered first this Psalm* (*to thank God*) *into the hand of Asaph and his Brethren.* Which Psalm there follows, to *vers.* 37. and is almost the same *verbatim*, with what we have afterwards at *Psal.* 105, (to *vers.* 16,) and *Psal.* 96. (throughout) and *Psal.* 106, *vers.* 1, 47, 48.

But whether those words *delivered first*, be intended to intimate, that this is the *first* Psalm, that was delivered to them; or, that this was *now first* delivered, and not before; I will not determine.

And of Psalms thus recommended to *Asaph and to his Sons*, I take many of those to be, which bear the Title of *Asaph's Psalms*, or *Psalms of Asaph*; especially those which, by the matter of them, appear to be of later times,

times, or even after the Captivity: For even so long continued, at least this Order of *Asaph*'s Sons; as was but now shewed from *Ezra* 2. 41. *Ezra* 3. 10. *Neh.* 7. 44. *Neh.* 11. 17, 22. 1 *Chron.* 9. 15. And, as to that of *Psal.* 83. which seems to relate to the days of *Jehoshaphat*, 2 *Chron.* 20. We have them expresly mentioned at *Vers.* 14. *a Levite, of the Sons of Asaph.*

But some of the Psalms so intituled (though not all of them) seem to have been Written by *Asaph* himself.

For, at least one of them, we find expresly assigned to another Order (to be taken care of) to that of *Jeduthun*, Psal. 77. *To the Chief Musician, to Jeduthun; a Psalm of Asaph.* Which therefore seems to be a Psalm *Penned* by *Asaph* as the Author, but *recommended* to the Order of *Jeduthun.*

And at *Hezekiah's* Solemn Sacrifice, 2 *Chron.* 29. *the Singers* are said *to Sing praises to the Lord*, not onely *according to the commandment of David*, &c. and *with Instruments ordained by David King of Israel*, vers. 25, 27, 28. but even *with the Words of David, and of Asaph the Seer*, Vers. 30. or (as the Septuagint hath it) *of Asaph the Prophet.* Whence it appears, that *Asaph* as well as *David*) was a Prophet, and a *Penner of Psalms.*

Now, as to the Order of *Asaph*, or of *the Sons of Asaph*; so, to that of *Jeduthun*, are some other Psalms directed; as *Psal.* 39. and 62. and 77. Where *le Jeduthun* is therefore rendred rather by *to*, or *for Jeduthun*, than *of Jeduthun.* (The Septuagint hath Τῷ Ἰδιθὼν, and ὑπὲρ Ἰδιθὼν.) For each of them have another Author assigned. The two first of them ascribed to *David*; *To the chief Musician, to Jeduthun; a Psalm of David.* And the last of them, *to Asaph*; *To the chief Musician, to Jeduthun; a Psalm of Asaph.* That is, committed to the care of *Jeduthun*; but Written, those by *David*, this by *Asaph.*

But we find not any directed to that Order, by the Name of *Ethan*, (who seems to be the same with *Jeduthun*;) Unless perhaps, that of *Psal.* 89. *Maschil of Ethan the Ezrahite.* Where yet *Ethan* seems rather to be the Name of the *Author*, than of the *Order* to which the Psalm was committed; because those for that Order, bear the Name of *Jeduthun.* Nor doth it appear that this *Ethan the Ezrahite*, is the same with *Ethan the Singer*; though perhaps it may be so.

Nor do we find any directed to the care of *Heman*, or his Order, or *the Sons of Heman*; by that Name. Unless perhaps that of *Psal.* 88. (reading it, *to*, or *for Heman*, instead of, *of Heman.*) But *Heman*, there, seems rather to be the Name of the Author: The direction being *to the Sons of Korah*; the whole Title being thus, *A Song or Psalm for the Sons of Korah, to the chief Musician upon Mahalath Leannoth: Maschil of Heman the Ezrahite.* Nor doth it appear, that this *Heman the Ezrahite*, is the same with *Heman the Singer*, though perhaps they may be the same.

But, what we find not by *that Name*, we may perhaps meet with under another Name. For this *Order of Heman*, I take to be the same with that of *the Sons of Korah.* For *Heman* was himself *of the Sons of Korah*; as is manifest, 1 *Chron.* 6. 33, 37. where we have his Pedigree derived from *Korah*, the Grandchild of *Kohath*, the Son of *Levi.*

And the reason of the Name may perhaps be this: Because *Heman* (though the Head of the Order) might possibly not have so many Sons, or so numerous a Posterity of his own, as to supply the whole Order; and might therefore take in some others of his Brethren the Sons of *Korah*, to supply that defect: and thence the Order take the Name of *the Sons of Korah*, rather than *the Sons of Heman.*

And,

And, then, to this Order, by the Name of *the Sons of Korah*, we find theſe Pſalms directed; *Pſal.* 42. 44. 45. 46. 47. 48. 49 84. 85. 87. 88.

As to that other Inſcription, which we often meet with, *La-mnatſeach*; which we Tranſlate, *To*, or *for the chief Muſician*: It may indifferently ſerve for any of the Orders; that is, ſome time to thoſe of one Order, ſometime to thoſe of another.

And perhaps may be meant of *Chenaniah* (and thoſe who ſucceeded him in that Office) who is called (1 *Chr.* 15. 22, 27.) *Maſter of the Song.*

And we have it ſometimes ſingly, *To the chief Muſician*, without farther addition, of what Muſick: As *Pſal.* 11. 13. 14. 18. 19. 20. 21. 31. 36. 39. 40. 41. 42. 44. 46. 47. 49. 51. 52. 57. 58. 59. 62. 64. 65. 66. 70. 75. 77. 85. 109. 139. 140.

Sometimes with an Addition, importing (I ſuppoſe) ſome particular Kind of Muſick, or Inſtrument, to which it was to be fitted. But the way of their Muſick, and their Inſtruments, are ſo little known to us, that it is hard for us to ſay, what each of them do particularly ſignifie.

As, *To the chief Muſician on Neginoh*, or *Neginoth*, Pſ. 4. 54. 55. 61. 67. 76. And ſo *Habbakuk* 3. 19.

On Neginoth upon Sheminith, Pſal. 6.

To the chief Muſician upon Nehiloth, Pſal. 5.

Upon Gittith, Pſal. 8. 81, 84.

Upon Muth-labben, Pſal. 9.

Upon Sheminith, Pſal. 12. (which Name we have alſo, 1 *Chr.* 15. 21.)

Upon Aijeleth-ſhahar, Pſal. 22.

Upon Shoſhannim, Pſal. 45. 69.

Upon Shuſhan-eduth, Pſ. 60.

Upon Shoſhannim-eduth, Pſal. 80.

Upon Alamoth, Pſal. 46, (And ſo 1 *Chron.* 15. 20.)

Upon

Upon Mahalath, Psal. 53.
Upon Mahalath-Leannoth, Psal. 88.
Upon Jonath-elem-rechokim, Ps. 56.
(And, *Hab.* 3. 1. *upon Sigionoth.*)

Sometimes there is a Name given in the Title, importing the nature or kind of Psalm. With, or without the Author's Name. As, *A Psalm*, Psal. 3. 4. 5. 6. 8. 9. 12. 13. 15. 19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 47. 49. 50. 51. 62. 63. 64. 73. 77. 79. 80. 82. 84. 85. 98. 100. 101. 109. 110. 139. 140. 141. 143.

Or supplied by the Translator, Psal. 11. 14. 18. 25. 26. 27. 28. 29. 32. 34. 35. 36. 37. 52. 53. 54. 55. 61. 69. 70. 72. 81. 103. 138. 144. 145.

A Psalm, or *Song*, Psal. 30. 48. 65. 66. 67. 68. 75. 76. 83. 87. 88. 92. 108.

A Song of Degrees, Psal. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134

A Prayer, Psal. 86. 90. 102. 142.
Shiggaion, Psal. 7.
Michtam, Psal. 16. 60.
Al-taschith, Psal. 75.
Al-taschith Michtam, Psal. 57. 58. 59.
Maschil, Psal. 32. 42. 44. 45. 52. 53. 54. 55. 56. 74. 78. 88. 89. 142.
To bring to Remembrance, Psal. 38. 70.
To Teach, Psal. 60.
For the Sabbath-day, Psal. 92.
Of Praise, Psal. 100. 145.

Sometimes the particular Occasion of the Psalm is noted in the Title. As,

When he fled from Absalom his son, Psal. 3.
Which he sang to the Lord, concerning the words of Cush the Benjamite, Psal. 7.
Who spake to the Lord the words of this Song, in the day that

that the Lord delivered him from the hand of all his Enemies, and from the hand of Saul, Psal. 18.

At the Dedication of the House of David, Psal. 30.

When he changed his behaviour before Abimelech, who drove him away and he departed, Psal. 34.

When Nathan the Prophet came unto him, after he had gone in to Bathsheba, Psal. 51.

When Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech, Psal. 52.

When the Ziphims came and said to Saul, Doth not David hide himself with us? Psal. 54.

When the Philistines took him in Gath, Psal. 56.

When he fled from Saul in the Cave, Psal. 57.

When Saul sent, and they watched the house to kill him, Psal. 59.

When he strove with Aram Naharaim, and with Aram-Zobah, when Joab returned and smote in the Valley of Salt, Twelve thousand, Psal. 60.

When he was in the Wilderness of Judah, Psal. 63.

Of the Afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord, Psal. 102.

When he was in the Cave, Psal. 142.

Those which, in the Title of them, have expresly the Name of *David*; we have reason to conclude them to be Written by *David*. As, *Psal.* 3. 4. 5. 6. 7. 8. 9 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 34 35. 36. 37. 38. 39. 40. 41. 51. 52. 53. 54. 55. 56. 57. 58 59. 60. 61. 62. 63. 64. 65. 68. 69. 70. 86. 101. 103. 108. 109. 110. 122. 124. 131. 133. 138. 139. 140. 141. 142. 143. 144. 145.

Of those which bear not his Title; but have either no Title at all, or therein no mention of him as the Author: we can neither conclude them all to be *David's*, nor that none of them are his.

Not

Not all of them: Because, as was shewed before, some of them appear, by the Titles, to belong to some other; and some of them appear, by the matter of them, to be of later times than those wherein *David* lived.

Nor can we conclude, that none of them be his. Because some of those which bear not his Title, may, for other Reasons, be judged to be his.

As *Psal.* 105. 96. 106. because they are (or great part of them) contained in that *Psalm*, which was by him delivered to *Asaph*, 1 *Chron.* 16. 7.

And *Psal.* 72. though, in the front, it bear the Name of *Solomon*; yet, by the *Postscript*, (*the Prayers of David the Son of Jesse are ended*,) it appears rather to be a Psalm of *David* for *Solomon*.

And, because of the same *Postscript*, we may reasonably judge, that the Psalm next before it, *Psal.* 71. (though without a Title) is *David's* also.

And, that *Psal.* 2. (though without a Title) is his also, we are taught from *Act.* 4. 25. where it is cited by the Name of *David*; And it seems to have been particularly Penned upon occasion of his taking from the *Jebusites*, the Fort, or Strong Hold of *Zion*, 2 *Sam.* 5 60. and 1 *Chron.* 11. 4. which till that time, came not into the *Israelites* Possession.

And of some other Psalms, we may reasonably conjecture, from the matter, or stile of them, and from other circumstances, to be his also.

As *Psal.* 104. 105. 106 107. because they seem to be but a continuation of *Psal.* 103. (which is expresly Intituled to *David*:) upon the same Argument, and in the same stile, and closed with *Psal* 108. (ascribed to *David* also) of a like Subject with them; and which seems to be but a continuation of the same Argument: And because two of them (*Psal.* 105. 106.) appear otherwise to be his (as was before shewed) from 1 *Chron.* 16. 7.

And

And because, *Psal.* 107. hath the same solemn Introduction with *Psal.* 106.

And for the same reason we may judge, *Psal.* 118. and *Psal.* 136. (though without a Title) to be his also; because of the same Solemn Introduction, and the Similitude of the Stile and Matter. And the like for *Psal.* 135. and *Psal.* 115.

So *Psal.* 132. seems, by the matter of it, to be *Davids*; and, because of its conformity with 2 *Sam.* 7. and 1 *Chron.* 17. And the like of *Psal.* 78. though it seem Intituled to *Asaph*, or at least directed to him.

Upon like Reason I should judge (though there had been no Title to direct us) that, Psal. 15. *Who shall abide in thy Tabernacle? Who shall dwell in thy Holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth with his heart*, &c. And, Psal. 24. *Who shall ascend into the Hill of the Lord? And who shall stand in his Holy Place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor Sworn deceitfully*, &c. were Penned by the same Author; because of a like Question in both, and a like Answer, or to the same purpose, though in different words; And, *Psal.* 101. also I should judge to be of the same Author, because, if a like description there, of the Person who *should dwell in his house*; as, in those other of who *should dwell in the Holy Hill*: And then, that *David* should be Author of all three, because of *the Tabernacle*, and *the Holy Hill*, and *the City of the Lord*, which are much the same with *the City of David*, and *David's House*, and because *David* (who called *Mount Zion*, the *City of David*,) seems frequently to assert the making mention of *Mount Zion*, and *God's Holy Hill*; which *David* had Dedicated, or set apart for God's Service; and because also, it could be no mean Person who should say, Psal. 101. 8. *I will early*

destroy all the wicked of the Land, that I may cut off all wicked doers from the City of the Lord; a Character very well suiting with *David*'s Person. But here, to put it out of all doubt, the Title prefixed to each of them, is *a Psalm of David*: And the like of many others; which (whether they have, or have not the Name of *David* in the Front,) may, by the matter of them, be adjudged his.

But where the Title doth not direct us, nor doth the Matter, or other Circumstances, determine one way or the other; there we are left at uncertainty, whether such Psalm be, or be not *a Psalm of David*.

FINIS.